મુદ્રક ..
રમણીક બી. વૈદ
મેનેજર,
વૈદ પ્રિન્ટિંગ પ્રેસ
જામનગર.

જામનગર

શ્વેતામ્બર મૂર્તિપૂજક

શ્રી જૈન સંઘ

તરફથી

પ્રકાશિત.

કૃતજ્ઞતા-પ્રદર્શન.

વિદ્વજ્જગદ્વિખ્યાત પંડિત-વર્ય શ્રીમાન્ હરગોવિન્દદાસ ત્રિકમલાલ શેઠ આ આખો પ્રાકૃત ગ્રન્થ છપાતો હતો તે વખતે દષ્ટિગોચર કરી ગયા હતા. અતઃ એ સુહૃદ્-અનુગ્રહની સ્મૃતિને આ સ્થળે અંકિત કરતાં મને હર્ષ થાય છે.

* * * *

જામનગરના સુયશસ્વી ન્યાયાધીશ મહાશય શ્રી ભગવાનજી રતનશી વારીઆ, બી. એ. એલએલ. બી. એઓએ આ ગ્રન્થનાં અંગ્રેજીનાં પહેલેથી છેલ્લે સુધી તમામ પ્રૂફો કાળજી રાખી જોયા છે. અંગ્રેજી વિભાગના પ્રમાર્જનમાં એ સજ્જન-મહોદયનું સદ્ભાવપૂર્ણ સાહાય્ય મને બહુ ઉપયોગી થયું છે. એ માટે એ વિદ્વાન્ સદ્ગૃહસ્થનો હું ઘણો આભારી છું.

जगद्विख्यात नवयुग-प्रवर्त्तक महान् धर्माचार्य

परम पूज्य गुरुदेव



शास्त्रविशारद-जैनाचार्य श्री विजयधर्मसूरिजी महाराज.



मंगल-तवो

णमो मे अरिहंताणं, सिद्धाणाऽऽयरिआण य ।
उवज्झायाण, साहूणं लोए सव्वाण भत्तिओ ! ॥१॥

णाणं जस्स अणंतदंसिसमयंभोरासिमंथायलो
खंती जस्स अणप्पकोवणजणकोहग्गिधाराधरो ।
जोई जस्स पुणाइ बंभमइओ भूमंडलुज्जोअगो
विस्सब्भत्थिअ-संजमो विजयए सो धम्मसूरीसरो ॥२॥

वंदे अप्पडिमप्पहावविहवा विस्सोवयारव्वया
दुद्दंतप्पडिवाइकोविअमणस्संबोहणप्पब्भला ।
वेरग्गामयवासणप्पलमिअप्पोहाममोहाणला
सव्वत्थावि गुणायरव्वसणिणो ते धम्मसूरीसरा ॥३॥

पत्थावणा।



सव्वेसिं पाणीणं इट्ठं परमेट्ठं एगमेत्तं झेअं च सुहं। तयत्थमेव सव्वं जगं पवट्टइ, पययइ स-सबुद्धि-सत्तिसमणुसारेण। परंतु किमत्थि कारणं जं, पत्तेअपाणीसु कुणंतेसु वि सुहाय बहु-बहु-पयत्ता जगं दुहग्गत्थं? विआरिज्जमाणं खलु णव्वइ, पाणी सुहस्स परिभासमेव अणहिण्णू अत्थि। अओ सुहस्स सच्चं दिसं कहमम् उवगच्छइ? कहं च झेअं साहेउं सक्कइ?

मणूसो जाणइ, विसयाणं-भोइअविसयाणं उवलंभेण सुहं लब्भइ। अवस्सं भोइअसाहणाणं समुचिअसंपाडणेण जीवणप्पवाससंबंधिणीओ कइवाह कढिणयाओ अमुगअंसओ अंतमागच्छंति। परंतु तावमेत्तेण सुहं नत्थि पप्पं। सच्चं खलु भोइअसाहणाणं सुजोगेण एगप्पगारेणं सुहं आणंदो

वा अणुभविज्जइ, किंतु तं सुहं, स आणंदो वा थोरो खणजीवी होइ, संतावरूवे अ परिणमइ। न तत्थ सुहाहिमाणो सच्चो। सच्चसुहाय भोइअ-साहणजोगो न पज्जत्तो। भोइअसाहणसहस्सो-वत्थिईए वि सक्कारवज्जिअस्स अंतक्करणस्स दसा असंता एव चिट्ठइ। सव्वप्पयारवज्झसाहणेसु संतेसु वि असक्कारिं हिअयं परितावमेव अणुभव-माणं हवइ। तस्स जीवणं बहुहा संतत्तं, वाउलं, वग्गं च थक्कइ। निस्संदेहं, भोइअसाहणजोगा-धारेण सुहं निप्फज्जइ इअ परिणाणं भमो एव। एसा भमदिट्ठी महामिच्छत्तं। एआरिसे घोर-अंधयारे पाणी अणाइकालओ पडिओ अत्थि। समग्गा तस्स दुद्दसा एअभममूलेव। एअं अण्णाणं जाव न विणस्सइ, असंभवेव ताव सुहदिसासमुवलद्धी।

सच्चं जीवणं जाव न अवबुज्झइ, समुहपमाण-साहणाणुकूलयाओ वि माणसपरितावं न सक्कंति उवसामेउं। चित्तस्स दोसा, मणस्स विआरा, अंत-क्करणस्स मइलया साहणसहस्साणुकूलयामज्झे वि

मणूसं परितासेंति। अंतरजीवणस्स मलीमस-दसाइ धणस्स महासायरो वि, अहिलभूगोलसामज्जं पि न पहुप्पइ सुहं दाउं। सुहस्स ठाणं अंतकरणमत्थि। तं जइ मलरासिआइलं हवइ, बज्झ-साहणजोगा केद्दहा वि विज्जमाणा हवेज्ज, सच्चं सुहं न होज्जइ। पंकभरिअभाणे खिविज्जइ जइ दुद्धं, ता तं पि पंकरूवमेव भवे, तहेव बज्झ-साहणेहिं उब्भाविज्जमाणं सुहं पि माणस-रोगेसु मिलिअ संतिरूवं अभवंतं असंतिरूवे परिणमइ।

एएण फुडीभवइ, सुहस्स संपत्तीए अंतक्करणस्स निम्मलया अवेक्खिज्जइ। चित्तस्स विमलथिई एव सुहस्स उग्गम-ठाणमत्थि। सेव सुहस्स सच्चा भूमिआ। तयत्थं चित्तस्स दोसाण अवणयण-मावासयं। कोह-मय-लोह-तिण्हा-मच्छर-ईसा-देस-असूआऽऽई चित्तस्स दोसा संति। मणस्स इमे विआरा अक्खालिऊणं सुहस्स आसाकरणं सव्वहा अट्ठाणे एव। इमाण मलाण धावणमंतरेण इंद-चंद-नरिंदा अन्नो वा को वि न सक्कइ सुही-

भविउं। जेण निअ-अंतर-सोहणं साहिअं तस्स भोइअसाहणनूणदसाए वि, अओ अ पडिकूलया-किलेसाण उवगमे वि चित्तस्स संती अवाहिआ चिट्ठइ। अंतरसुद्धिधारिस्स नाण-दिट्ठी दुहं पि सुह-रूवं मन्निअ निअ-अप्प-संतिं संरक्खिउं पहुप्पइ। एएण सम्मं मुणिज्जइ, सच्चं सुहं कत्थ अत्थि। सच्चं खलु सच्चं सुहं सयायारे अत्थि। विआर-आयाराण सुद्धी णाम सयायारो; भावणा-वट्टणाण सुद्धी णाम सयायारो। अहिंसा-सच्च-संयम-चाय-संतोसाईहिं गुणेहिं जीवणस्स सक्करणं सयायारो। एवंभूअं सक्कारसालिं जीवणं एव वत्थुओ जीवण-मत्थि। वत्थविअं सुण्णत्तं एवंविहे जीवणे अत्थि। सव्वा सुह-संती एवंविहे जीवणे एव विल्लसंति।

जस्स अप्प-पुणोजम्म-ईसरेसु नत्थि अत्था, विआरिज्जमाणाणि वि ताणि तत्ताणि जस्स सद्धा-विसया न भवंति, स नत्थिओ वुच्चइ। जेसिं हिअयम्मि ताणि तत्ताणि पामाणिअत्तणेण परा-मरिसिज्जमाणाणि वि न परिचिट्ठंति, तेसुं कइवाहा

आयरिसपूअगा वि भवंति । एवंविहा नत्थिअयाए वुच्चमाणा वि नीइ–सयायार–उवासणम्मि तप्परा होंति । एवंभूआ मणूसा अप्प–पुणोजम्म–ईसरसमब्भुवगमपओअणभूअं जं कायव्वमत्थि, तं ताणि तत्ताणि अणब्भुवगम्मेव कुणंति । एवंविहा दारिसणिअदिट्ठीए नत्थिआ वुच्चमाणा वि नेइअदिट्ठीए अत्थिआ होंति, स–जीवण–सेअं च साहंति । एएण णज्जइ, दारिसणिअदिट्ठीए जत्थ नत्थिअया होइ, तत्थ वि सयायार–नीई समंगलपगासं पत्थरइ । परिणामओ सयायारि–जीवणस्स पगइ-बला सव्वे भमा भंजिज्जंति, सम्मदंसणं च पाउब्भवइ ।

एएण इदं अवगम्मइ, सयायारस्स मग्गो तत्त-दिट्ठीइ (परोक्खतत्तसद्धाए) अभावम्मि वि मणूसं चडावेइ कल्लाणभूमिं । एवं च दारिसणिअदिट्ठीए अणववोधवंता भमवंता वा वि सयायार–साहणेण सक्कंति सकल्लाणं साहेउं । तम्हा जीवण–विही एव मुक्खो पसिणो । तत्थेव वट्टइ सुहस्स कुंचिआ ।

अप्प–पुणोजम्म–ईसरा अब्भुवगम्मावि जीवण-सोहणस्स साहणं जइ न कीरइ, सयायारो न सेविज्जइ, ता केवलतारिसअब्भुवगमेण किं सिज्झइ? तारिसमयंगीकारमेत्तेण कि होइ? निस्संदेहं, सयायारविहूण—अत्थिअअवेक्खाए सयायार-संपन्न–नत्थिओ अहिअपसत्थो । अप्पईसराइ-वायाणं सच्चा, महंता य उवओगिआ जीवणसुद्धीकरणे अत्थि, अप्प–जीवण–विकासणे अत्थि, सयायार–पहम्मि पगइसाहणे अत्थि । एवंविहा जीवणविही जत्थ पगइसीला होइ, तत्थ तत्तणाण-(PHILOSOPHY) संबंधिणो भमा संसया वा, जइ विज्जमाणा हवेज्ज, न जीवणसाहण–पयरणे कं पि बाहं उवट्ठवेउं पभवंति। ते वरागा सयायार-पुण्णतेअ–अग्गे न किं पि समुंढाणं उन्नामेउं सक्कंति । आयरिस–पूअणस्स वेगवंतववसायस्स पुरो ते वरागा निव्वलीहोन्ता अंते परिसामंति ।

अस्स गंथस्स नाम–निद्देसे पढमो पओगो 'अज्झत्त' सद्दस्स अत्थि । स य गंथस्स विसयमा-

वेएइ। 'अज्झत्त' सद्दस्स अत्थो अप्पहिआणुकूल-मायरणं। अओ सो वि जीवण–विहिस्सेव निद्देसं करेइ। अप्पहिअस्स अणुकूलमायरणं हि सयायारो। जइअवि अज्झप्पस्स उच्च-भूमिआए जीवणं बहु-उच्चं, बहुं सण्हं, कप्पणाईअमत्थि, तहावि तस्सीम-मुवलद्धुं पढमओ सयायारस्स कइवाहनिस्सेणीओ पारणिज्जा भवंति। अओ एव तयत्थं आ अप्प-तत्त–निण्णया पडिक्खाकरणं न जुज्जइ। वत्थुओ सयायरणवारेण जह जह अंतरमला खालिज्जंति, तह तह अप्पसद्धाए पगासो पगडीहोइ, तह तह य अज्झप्पिअजीवणं विकसेइ। एएण इदं तप्पज्जं, अज्झप्पजीवणं अप्पवायाधारे एव होइ, इअ नत्थि; किन्तु परमकल्लाणस्स, परमसुहस्स भावणाए अहवा नेइअभावणाए आधारओ तउत्थाण-मत्थि। तम्हा मणूसो अप्पवाई वा अणप्पवाई वा हवेज्ज, सव्वस्सावि अज्झप्पजीवणस्स उवओगिआ समाणा अत्थि। अणप्पवाइस्स वि अज्झप्प–जीवणं अण्णायभावेणावि अवस्सं तस्स अप्पाणस्स हिआवहं भवइ; अण्णायभावेणावि अवस्सं तस्स

अप्पस्स आवरणाणं उस्सारण-कज्जं साहेइ । इत्थं च तस्स परमत्थकल्लाणं पि साहिज्जइ । एवं च अज्झप्प-जीवणं अत्था सयायारविही जीवणस्स मुक्खो, सिट्ठो, मंगलमओ आयरिसो अत्थि ।

'अज्झत्त' सद्दे 'अत्त' पओगो मुक्खो अत्थि । ता अज्झत्तविआरणाए अत्त-विआरणस्स ठाणं मुक्खभूअं। पुराणकालिअ-भारहीअ-छद्दंसणसाहिच्चे अप्पसत्ताइ समत्थणे बहुं ऊहावोहपुण्णं विवेअणं उवलब्भइ। अवस्सं खलु पमाण-तक्केहिं अप्पसत्ता-साहणस्स पयत्तो पाईणभारहीअदंसणकाराणं बहुवित्थरो मोल्लवंतो अ अत्थि। एसा हु भारहीआ सक्किई, जद्दारेण जगेण समहिगओ 'अप्पा एगं सतंतं तत्तमत्थि' इच्चेवंभूअणाणलाहो । अप्प-तत्तस्स अत्थित्तं जगेण भारहीअदंसण-दुवारेण समुवलद्धं। एवं संते वि अज्ज भारहवासे एगं एरिसमन्दोलणं पचरइ, जं अणप्पवायस्स महया बलेण पडिवायणं करेइ । वट्टमाण-जुगस्स बुद्धि-जीवि-जगस्स बहवो खलु अप्पविसए संसयालु-

वित्तिणो संति। वट्टमाणिअबुद्धिवायस्स वायावरणं पाएण एआरिसं पसरमाणं दीसइ जं, परंपरागय-पुराणपद्धइअ–पमाण–तक्केहिंतो तेसिं माणसं समाहिअं न भवइ । निस्संदेहं, अज्ज संपइअपद्धईए वेण्णाणिअ–आलोअणाए अहिअं मोल्लमत्थि; ताए चेव रीईए कीरमाणं तत्तालोअणं अज्ज अहिअं उवओगिं आगरिसकारिं च भवइ ।

सुहदुह–वेअणं जं सरीरफासिं नत्थि, किंतु अंतप्फासिमत्थि, तयाधारेण सरीरभिन्न-सत्ति-विसेसस्स पइज्जइ अत्थित्तं। पाईण-दारिसणिएहिं पि अप्पसिद्धि–मीमंसाए मुक्खत्तेण अस्स अणुभवस्स संविहिअमासयणं ।

इंदियाणि विसयग्गहणस्स साहणाणि संति । तेसिं च साहज्जेण विसयगाहगं किं पि तत्तं पिहमत्थि त्ति पइज्जइ । साहगस्स साहगावेक्खा अत्थि, परंतु तेण साहगं साहणं च एक्कं न होइ । जहा लवित्तेण लुणइ, परंतु तेण लवित्तं लविआ

य एक्कं न होइ, एवं इंदियाणि विसयग्गहणे साहणाणि संति, अओ तद्दुआरेण जो साहगो अत्थि—विसयगाहगो अत्थि, सो इंदिएहिंतो भिन्नरूवेण सिज्झइ। इंदियाणि जइ साहगाणि—विसयगाहगाणि भवेज्ज, ता तं न घडइ। ताणि हि पंच अत्थि, ता विसयगाहगा एक्कंसि सरीरे पंच हवेज्ज। इणं नोववज्जइ। सव्वेसिं हि इंदिय-विसयाणं गाहगो एक्को एव अणुभविज्जइ। तहाहि, रूवग्गहणं चक्खुणा हवइ, रसाइ-गहणं च रसणा-ईहिं, इत्थं भिन्नभिन्न–एक्केक्क–निच्छिअविसयाणि इंदियाणि अत्थि, किंतु चक्खुदारेण जो रूवस्स गाहगो अत्थि, स एव रसणाइद्वारेण रसाईणं गाहगो अत्थि; अन्नहा चक्खुआइसव्वेंदियदेरेण रूवाइ-विसयाणं गाहगो को वि एक्को भिन्नो एव अणु-भविज्जइ। दिट्ठीअ दंसणे जाअंते दट्ठुत्तेण दिट्ठी नाणुभविज्जइ, किंतु का वि अन्नेव एगा सत्ती अणु-होईअइ, सेव य सत्ती फासणेण फासे हवंते फास-कत्तुत्तेण वि अणुभविज्जइ, तहेव सेव सत्ती रसणाए रसगहणे, नासाए गंधगहणे, सवणेण सद्दसवणे

अ तग्गाहगत्तेण अणुहोइज्जइ । इदं, इंदियाणि विसयगहणस्स साहणाणि, कत्तूणि आवि त्ति अब्भुवगम्ममाणे नोववज्जइ । तम्हा इंदियाहिंतो भिन्ना का वि एगा सत्ती अत्थि जा इंदियवारेण रूवाइ-विसयाणं गाहिगत्ति सिज्झइ । उदाहरणओ वि एअं फुडं होइ । तहाहि । जो पुव्वं चक्खुणा अणुभवा कासी, पच्छा य अंधीभूओ, तस्स वि पुव्व-दिट्ठाण विसयाणं सरणं हवइ । एत्थ विआरणीअं, इणं सरणं कस्स हवइ ? को करेइ ? इदं चक्खुं सरइ ? न, तं हि नत्थि; ताहे किमन्नमिंदियं सरइ ? न, अन्नेण हि अणुभूअं अन्नो सरिउं न सक्कइ । जइ दिट्ठी दट्ठुत्तेण, दंसण–सकाराण धत्तुत्तेण, सरणकत्तुत्तेण य भवे, ता ताए ववगमे पुव्वदिट्ठविसय-सरणं जं भवइ, न होज्जइ । जाहे दिट्ठिभिन्नो दट्ठा अब्भुवगम्मइ, ताहे दिट्ठिविगमे वि दट्ठुस्स सरणसत्तिसंगह-कत्तुस्स य विज्जमाणत्तेण पुव्वदिट्ठविसयसरणमुव-वज्जइ । एएण अवगम्मइ, अणुभविआ, अणुहव–सकाराण धत्ता, सरणकत्ता य इंदियव्वइरित्तो को वि एगो पयत्थो अत्थि, स एव अप्पा ।

भणूसो खलु निअ-अणुभवमुल्लिहंतो भणइ—"मए अंबफलं सुअं, सुणिअ पासिअं, पासिअ फासिअं, फासिअ आइग्घिअं, आइग्घिअ रसिअं"। अस्सिं अणुभवे सवण-पासण-फासण-आइग्घण-रसणकारिं—सव्वेंदियविसयग्गहणकारिं किमवि एक्कमेव तत्तं पइज्जइ। तं एक्कं किं? इंदियं? न, इन्दियाणि हि पडिनिअय-एक्केक्क-विसयग्गहणाणि। न हि किं पि एगं इन्दियं एअं सव्वं सवणाइं सक्कइ काउं। तम्हा जं एगं पडिनिअयइन्दियदेरेण सुणइ, पासइ, फासइ, आइग्घइ, रसइ—सव्वा विसया अणुहवेइ, अणुहविऊणं तस्सकारा संगेण्हइ, तहा इन्दियवगमे वि तस्सक्कारबला सरइ, तं सव्वेंदियभिन्नं देहवार्वि चेअन्नरूवं अप्पतत्तं।

पुग्गलस्स [MATTER] जे गुणा संति, तत्थ चेअन्नं नत्थि। कत्थ वि पोग्गले भोइअतत्ते वा चेअन्नं नत्थि। अओ तेण भिन्नगुणेण तद्धम्मिभूअं भिन्नं दव्वं सिज्झइ। णाणगुणस्स उवायाणं किं पि पोग्गलं भाइअतत्तं वा नोववज्जइ। अओ

तं अन्नस्स कस्सइ सतंतस्स दव्वस्स गुणो भविउमरिहेइ। स एव अप्पा। अणूसुं जे गुण-धम्मा संति, ते एव नूणाहिअ-विअसिअरूवेण थोरदव्वेसु पगडीभवंति। अणूसु अविज्जमाणं तत्थोरपिंडे न विअसेइ। चेअन्नं णाणं वा कस्स वि पोग्गलस्स अणुस्स वा गुणो नत्थि, अओ तत्थोरपिंडे कहं घडेज्ज तस्स अत्थित्तं। एअ-विरुद्धं को वि एवं कहेज्जः—मज्जस्स पिहप्पिह-वत्थूसु मादगयाए अभावे वि तस्सव्वत्थूण विसिट्ठ-संजोगे जहा मादगया उप्पज्जइ, तहा भोइअतत्ताण विसिट्ठ-संजोगे चेअन्नं पि पगडीभविउमरिहइ। परंतु नेदं जहत्थं। मज्जस्स हि पिहप्पिहवत्थूसु वि अंसओ मादगया अत्थि, अओ एव तस्सव्वत्थूण संजोगे मादगयाए परिणमणं फुडं विकसेइ। किंतु अचेअण-भूआसुन्तो जहा अचेअणरूवसत्ती संभवे, तहा विलक्खण-चेअणसत्ती कहं संभवे? जगस्स भोइअपयत्थेसु जंतेसु वा गइ-पगासप्पमुहा जे गुणा, जा सत्ती वा दीसंति, ते गुणा, ता सत्ती वा वाहिरओ आगया नत्थि, किंतु

स–स–अणुत्तो विकासमागया अत्थि । जाहिं अणूहिंतो जं दव्वं जंतं वा उप्पन्नमत्थि, तस्स दव्वस्स जंतस्स वा गुणा सत्ती वा तेसु अणूसु विज्जंति; ताण य विकसिअं रूवं ताण अणूण थोरम्मि दव्वे उवलब्भइ । अग्गिरह–जंते [ENGINE] जा गई दीसइ, विज्जु–दीवे [ELECTRIC LIGHT] जो पगासो अत्थि, सो अन्नेसु वि पुग्गलेसु (अप्पप्पमाणओ वि) अत्थि । केवलं विसिट्ट–संजोगेण विसिट्ठ–दव्वेसु ते गुणा, ता सत्ती विसेसरूवेण विअसिआ होंति । गइप्पगासाई कस्सिच्चि दव्वे मंदा हवंति, अओ चेअ अन्नहिं दव्वे ताण विकसिअं रूवं संवडइ । इत्थं णाणं चेअन्नं वा कहिं पि पोग्गल-दव्वे थोर–खंधे वा किं उववज्जइ? जइ णाम उववज्जइ, ता तव्विअसिअं रूवं सरीरम्मि मत्थिक्खे वा सक्कं संगमावेउं । परंतु गइ–पगास-प्पमुहव्व चेअन्नं कहिं पि पुग्गलदव्वे जइ न संगच्छेज्ज. ता सरीरम्मि मत्थिक्खे वा कहं तं घटेज्ज ? वयं अणू न पासिमो, अओ ताण गुणा

धम्मा वा तत्थोरदव्वाधारेण अवगच्छिमो। एअ–अणुसारेण चेअन्नं जया जगस्स कस्सि पि थोर–दव्वे न घडइ, ता अप्पुम्मि तं कहं घडेज्ज, अओ चेव सरीरे मत्थिक्खे वा कहमिव घडेज्ज?

अप्पाणस्स समत्थणे संसिद्धे पुणोजम्मो सयमेव सिज्झइ। अप्पस्स हि सिद्धी णाम चेअन्नरूव–एग–निच्चदव्वस्स सिद्धी। एवंभूओ अप्पा जइ सिद्धो भवे, ता तस्स पुव्वजम्मा पुणोजम्मा वा सिद्धा एव। निच्चो हि अप्पा एगं सरीरं चइऊण सरीरंतर–मवस्सं धारेज्जइ। इणमेव हु तस्स पुणोजम्मं। वत्थुओ तस्स पच्चेअं जम्मं पुणोजम्ममेव, तप्पुव्वं हि तस्स जम्मं अहेसि। इत्थं तस्स जम्मप्पवाहो अणाई वट्टमाणो अत्थि, वट्टमाणो अ भविस्सइ आ निव्वाणलाहा।

पुणजम्मविसए विसेसाणुसंधाणं इत्थं अरिहइ भविउं। अभिन्न–अम्मापिअराण संताणेसु अंतरं उवलब्भइ। अवि अ, जुगवं जम्मिअजुगले वि अंतरं परिदीसइ–ताण वेण्हं सामन्नेण पालिअ–

पोसिआणं पि णाण–सिक्खण–अणुहव–दक्खत्त–वट्टणाईसु अंतरं दीसइ। तस्स उववत्ती रय–वीरिआण वायावरण–विसेअस्स य आधारओ न होइ पज्जत्ता। पुव्वजम्मसक्कार–जोगो वि तत्थ अरिहो विचारेउं। एहिअ–कारणाणि अवस्सं स-कज्जं कुणंति, परंतु एत्तिअमेत्तेण विआरणा न विरमइ; ताणि कारणाणि वि स-मूलमवेक्खंति। मूलकारणस्स सोहा वट्टमाणजीवण–संजोगेसु न लब्भइ। तयत्थं वट्टमाणजीविआउ परत्था आलोअणं काउं जुज्जइ।

एरिसा वि जणा संसारे दीसंति, जे अणाइ–अणायारा सेवंता वि धणी, सुही अत्थि, तहा परिसा वि संति, जे नीइ–धम्मपहे चरंता वि दलिद्द–दुही संति। एत्थ किं कारणं? किआणुरूवं फलं कत्थ? कहमेरिसं विचित्तं भवे? परंतु वट्टमाण–जम्मेण पुव्वजम्मणाणुसंधाणं जया विचारिज्जइ, तया इणं उववज्जमाणं पइज्जइ। पुव्वजम्मगहिअ-कम्मसक्काराणुसारेण वट्टमाणं जीवणं निप्फज्जइ,

वट्टमाणजीवण-कम्माणुसारेण य भाविं जीवणं सिरिज्जइ।

एरिसी वि घडणाओ जगम्मि जाअंति जं, वह-चोरिआइ-अवराहकारिणो वि अवराह-दंडा छड्डिज्जंति, अन्ने पुण अणवराहिणो दंडिज्जंति, मारिज्जंति। कहमेवं? परंतु एसा सव्वा गंठी पुणजम्मवायस्स विआरणेण छुट्टइ। पुव्वजम्मोवज्जिअ-विचित्त-कम्माणं विचित्त-विवागा उदयमागंतूण विचित्तपरिणामा दंसेंति। इणमेव कारणं जं, भिन्न-भिन्नमाणुसाणं संते वि समाणे उज्जमे ताण फल-सिद्धीअ वेचित्तमुवलब्भइ, तेसुं साहल्ल-नेप्फल्लरूवं पि अंतरं परिदीसइ। समाण-परित्थिईए पोसिआणं पि एगस्स बुद्धी, सरणसत्ती अ तिव्वा होइ, अन्नस्स पुण अईव मंदा। अओ साहणोज्जमसामन्ने वि एगो विज्जाए-कलाए सिग्घं सोक्करिसं साहेइ, अन्नो अ तत्थ पच्छा चिट्ठइ। एक्कस्स वाणि-कइत्त-संगीअ-सत्ती अप्पायासेण संपज्जंति, अन्नो पुण परिस्समेण वि तारिसिं सभलयं न लहइ। एगो धणोवभोगी

भवइ, अन्नो पुण दलिद्द–दूहवो। अयं सव्वो पुव्वजम्मणसक्कारपरिणामो। एअं खलु पुव्वजम्म-सक्कारप्पहाणं, जं, पंचसत्तवरिस–वओ वालो स-संगीअकलाकोसल्लेण अणुरंजइ जणसमूहं। जाय-मेत्त–असिक्खिअबालस्स थणपाणप्पवित्तिओ वि अवगम्मइ पुव्वभवीअवेअन्नाणुवित्ती।

जइ पुणजम्मो भवे, तया पुव्वजम्मस्सरणं कहं न होइ? इअ भवेज्ज पसिणो। परंतु वट्टमाण-जीवणस्स वि पुव्वघडणा न सव्वा सरणमागच्छंति, ता पुव्वभवस्सरणं तु साहाविअमेव अच्चंत–दुक्करं। जत्थ जम्मक्कंति–सरीरक्कंति–इंदियक्कंती भवेज्ज, एवंभूअमखंडपुव्वभवस्स परं परावट्टणं भवेज्ज, तत्थ केरिसं णाम पुव्वजम्मणसरणं! तहावि कस्सइ कस्सइ महाणुभावस्स दाणिं वि पुव्वजम्म–सरणं जाअइ। तव्वुत्तंत–आवेअणं पि गवेसण–परिक्खा-समेअं अणेगहुत्तं पयडीभूअं देसस्स पसिद्धपत्तिआसु।

जइ न सिआ जम्मंतरस्स, अदिट्ठस्स (कम्मस्स) वा अत्थित्तं, ता मणुस्स–किइए फलं एहलोइअ–

माणावमाणाइसीममेव भविस्सइ। परंतु वयं जगम्मि पासिमो, माणवस्स साहु-असाहूणि कज्जाणि विणेव एहलोइअ (पुरक्कार–तिरक्काराइ) फलाइं सव्वहा तिरोहिआइं पि हवंति। एवं च इमाइ दसाए ताणि कज्जाइं सव्वहा वझाइं चेअ होहिंति।

मणूसकिच्चाणमुत्तरदाइत्तं जम्मंतरेण रक्खिज्जइ। सुअण–महाणुभावस्सोवरिं पि कयाइ घोर-आवत्ती आगच्छइ, विणा अवराहेण दारुण–दंडो आवडइ। परंतु तयाणिं तस्स माणस–संतीए पुणब्भव–सिद्धंतो बहूवगारगो भवइ। वट्टमाण-जीवणस्स घडणाण अणुसंधाणं जइ परत्थ न होज्ज, मणूसो हयासो भवे, आवत्ति–समए तस्स समंतओ घोर-तमिस्सं दीसेज्ज।

अम्हाण (माणवीअ) जीवणम्मि जया–तया 'अकम्हा'–घडणाओ भवंति। ता घडणाओ दिट्ठ–उवजुत्तकारण-उज्जोअविरहेण 'अ-कम्हा' होंतु, किंतु निम्मूला न भविउमरिहंति। ताण भविअव्वं मूलेणं। जइवि अकम्हा, तहवि कम्हा? इच्चस्स

सोहे परामरिसिज्जमाणे अदिट्ठस्स (कम्मस्स), जम्मंतराणुसंधाणस्स य अत्थित्तं उववज्जमाणं णज्जइ।

को वि मणूसो एवं विचारेइ-अप्पाणपुणब्भवाइं किमवि नत्थि। अस्सिं संसारे भोग–विलास-रमणमेव जुत्तं। अयं देहो एक्कस्सिं समए पंचहिं भूएहिं मिलिहिइ, पच्छा 'अहं' रूवं न किं पि होहिइ। अहं पाणि–दयं करेमि अहवा पाणि–हिंसं, सच्चं वएमि अहवा मूसा, संयमिओ चिट्ठामि अहवा अनियमिओ,— जहेच्छमायरामि, ता का हाणी? नत्थि हि को वि संसारे कम्मफलदाया।

परंतु एसा विआरणा अण्णाणमूला, भमपुण्णा। इह संसारे को वि अनीइ–अन्नाय–अणायार-चोरिआ–वहे काऊण सिरिमन्तो भवेज्ज, विलासो-म्मादेण विहरेज्ज, परंतु एआवया तस्स दुक्खाणं उत्तरदाइत्तं न दूरीभवइ। सज्जणाणं दुक्खि दसाइ, दुज्जणाणं च सुक्खि-दसाइ पच्छा एरिअ-परित्थिइ-अइरित्तं किं पि अदिट्ठ-कारणं जइ न भवेज्ज,

तयवत्था-पयरणं जइ इहेव समत्तं हवेज्ज, तयणु-संधाणं जइ अग्गे न हवेज्ज, ता एरिसी थिई खलु अज्झप्पिअ-जगम्मि घोर-तमिस्सं सिआ।

जम्मंतरवाय-सिद्धंतेण परोवयार-भावणा संपूसइ, कायव्व पालणे अ तप्परया लब्भइ। परोवयारस्स अहवा कायव्वपालणस्स लोइअफलाइं पच्चक्खाइं संति, तहावि जीवण-दसाए दुक्खित्तं जइ न पडिसाइ, ता तओ जम्मंतरवाई ह्यासो न भवइ। आगामिजम्मस्सद्धा कायव्व-मग्गे तं थिरीकरेइ। सो जाणइ, कायव्वं कयावि निप्फलं न जाइ; वट्टमाण-जम्मणे जइ नहि, आगामि-जम्मणे तं फलिहिइ। इत्थं जम्मंतरावट्ठंभा मणूसो सक्कम्मपरायणो हवइ। तस्स मिच्चुभयं पि न होइ। जओ, जो अप्पाणं निच्चं अमरं वा अवगच्छइ, सो मिच्चुं देहपरिवट्टणमेत्तं अवगच्छइ; सो मच्चुं एकं वत्थं ओसारिऊणं वत्थंतर-धारणमिव अव-गच्छइ। स मच्चुं सक्कम्मसालिस्स पगइमग्ग-देरभूअं मन्नइ। इत्थं मच्चुभयस्स ववगमेण तस्स

कायव्वनिट्ठा पगइसीला भवइ। जो अप्पाणं निच्चं बुज्झइ, सो अन्नस्स अहिअकरणं सुव्वस्स अहिअकरणमवगच्छइ। स अवबुज्झइ—वेरेण वेरं वड्ढइ। तहा कयाण कम्माण सक्कारा अणेगजम्मंतरपेरंतं पि अप्पाणजुत्ता अवचिट्ठिऊण समए-विवागोदए दीहरकालपज्जंतं पि स—फलं अप्पाणं भुंजावेंति। इत्थं अप्पवायसिद्धंतवेई सव्वे अप्पे स—समाणे अवगंतूण सव्वेहिं सद्धिं मित्तिमणुभवइ, तस्स रागदेस—वासणा य हसंति। एवंरीईए तस्स दिट्ठि—सम्मं पूसइ. तहा विस्सप्पेम्मो विकसइ। देस—जाइ—वण्ण—संपदायभेएसुं पि तस्स दिट्ठि—सम्मं अवाढिअं चिट्ठइ। स एवं अवगच्छइ—मरिऊण आगामिजम्मणे अहं कत्थ, कीए भूमीए, कस्सि वण्णे, काए जाईए, कइ संपदाए, कीए थिईए, काए पंत्तीए वग्गम्मि अ उप्पज्जिस्सं, इअ अण्णायं; तम्हा कस्सावि देसस्स, वण्णस्स, संपदायस्स, कीए वि जाईए, तहा हीणवग्गं मन्निज्ज-माणं तहा रंक—रोरं मणुस्सं, मणुस्स-समायं वा पइ देसो, घिणा, असब्भावो व काउं न जुज्जइ।

इत्थं अप्पवायसिद्धंतनिप्फन्नदिट्ठिसकारपरिणामओ अप्पवाई अहवा जम्मंतरवाई केणावि पाणिणा सद्धिं विसढभावं अधरंतो " पंडिआ समदंसिणो" इच्चेअं महंतमायरिसं स-जीवणे अवतारेइ, सव्वस्स य उवयारकरणे जहसत्तिं रसं गेण्हइ । एवं रीईए विस्सकल्लाणभावणासाली सो अप्प-कल्लाणसाहणे सभल्लीभवइ ।

अणेगतक्किआण अप्पाणईसर-विसए संदेहो होइ। केइ उ ईसरं वहिकाउं जयंति । परंतु जया ते दारुणदुक्खऽक्कंता भवंति, भयंकरवाहिक्किलेसमा-गच्छंति, तया तेसिं हिअयं माउकं जाअइ । तयाणिं तेसिं सव्वं तक्क-जालं छिंदिज्जइ, सव्वो मण-आवेसो परिसामइ, ईसरस्स य सरणं तेसिं हिअय-पट्टे सहजमंकिअ भवइ। ते तयाणिं ईसरं नमंति, सरंति, तं च अहिलक्खीकाऊण सुवस्स काहलयं, दुब्बलयं, असहाययं, पावपरायणयं च पुणो पुणो पगडीकाऊण पराए भत्तीए तस्स सरणं जायंति । माणवस्स उग्गा वि माणगिंई कढोरया

आवत्ति–समयम्मि परिवट्टइ, सढिलीभवइ। मच्चुसमओ पुण गंभीराए वि गंभीरा परित्थिई। तयाणिं तु अइउग्ग–नत्थिअस्स वि नत्थिअत्तं गलइ, तहा, दुक्खपासाउ छुट्टिउं को विण्णव-णीओ–कस्स सरणं घेत्तव्वं इच्चस्स चिंताए तस्स हिअयं वाउलं भमइ।

जइ न अब्भुवगम्मेज्ज अप्पाण–पुणब्भव–ईसराण अत्थित्तं, सिआ य पुण्ण–पावं कप्पणासंभूअं मिच्छा, ता अज्झप्पिअ–जगं अइघोरदुहसमा-विसेज्ज, तत्थ महाघोर–अरायगया पसरेज्ज। एआरिसीए कप्पणाए–"अप्पा नत्थि, ईसरो नत्थि"–उत्थाणे एव हिअयस्स सव्वा पसन्नया लुंटिज्जइ, पत्थरिज्जइ पुण तत्थ निरासया-तमिस्समइविसढं।

अप्पा, कम्मं (पुण्ण–पावं), पुणज्जम्मं, मोक्खो, ईसरो अ त्ति तत्त–पंचगमेरिसं परोप्पर–संवद्धमत्थि, जं, एगस्स अंगीकारे सव्वाणि

सेसाणि अंगीकयाणि होंति, एगस्स पुण अणब्भुव-गमे सव्वाणि दूरीभवंति। अप्पाणस्स अब्भुवगमे पुणब्भवो अब्भुवगओ एव। अओ एव पुण्ण-पावं पि तेण सद्धिं समागयमेव। अप्पाणस्स पुण्णसुद्धी एव मोक्खो; तम्हा तस्स वि अंगीकारो अप्पणा सहेव भवइ। ईसरो पुण मोक्खलक्खणो एव। ईसरत्तं नाम मुत्तत्तं। अत्था पुण्णसुद्धो अप्पा एव परमप्पा, स एव य ईसरो। तओ ईसरवाओ वि अप्पवायमेव समाविसइ।

ईसरसिद्धिसंबंधे अहिअपारायणमणावस्सयं। थेवेणेव सक्कइ अवगमिउं। जहा जगम्मि मइल-मउरस्स अत्थित्तमत्थि, तहा सुद्ध-मउरस्स वि अत्थित्तमत्थि। एवं असुद्ध-अप्पाणस्स अत्थित्तेण सुद्ध-अप्पाणस्स अत्थित्तं पि अवस्सं घडइ। मइल-दप्पणाऽऽधारेण सुद्ध-दप्पणस्स अत्थित्तमवगम्मइ, तहा असुद्धअप्प-देरा सुद्धअप्पस्स वि अत्थित्तमव-गम्मइ। सुद्ध-अप्पा एव हु ईसरो। जीवस्स अंसओ सुद्धी दीसइ, ता पुण्णा वि सुद्धी तस्स संभवइ। जस्स सा सिज्झइ म्ह, स एव खलु ईसरो।

अप्पा मूढ-दसाए वट्टमाणो बहिरप्पा वुच्चइ। भद्दभावं पत्तो भद्दप्पा, सम्मदंसणस्स संपायणेण अन्तरप्पा, सम्मग्ग-पगइसीलत्तेण सयप्पा, विकासस्स महंतभूमिआए उवलंभेण महप्पा, जोगोक्करिस-साहणेण जोगप्पा, पुण्णसुद्धीए (पुण्णत्तस्स) संसिद्धयाए अ परमप्पा भवइ। इत्थं अप्पस्स अब्भास-पगरिसो जया परं कट्ठं पावइ, तया सो परमप्पा भवइ। एवं च परमप्पीभवणमेव ईसरत्तं, तमेव ईसरपयं। केण वि एगेण ईसरपयस्स अहिआरो नत्थि रक्खिओ, किंतु जो को वि अप्पा अप्पविकासमग्गम्मि पयाणं करंतो—अप्पसाहणं विकसावंतो उत्तरुत्तरभुमइं साहेइ, अंतओ अ अब्भास-सिहरं चडिऊणं पुण्णसुद्धिमासाएइ, सो ईसरो भवइ।

इदं णो झेअं। एअत्थं सव्वप्पढमं सज्झायस्स आवासयत्तमत्थि। सज्झायस्स सच्चो अत्थो सुवस्स अज्झाओ, अत्था अप्पस्स अज्झयणं भवइ। अप्पाण-सुद्धिकारयं वायणं सव्वोत्तम—वायणमत्थि। तओ

मणं बहुसुंदर-पभाविअं भवइ । तओ चित्तस्स कुसक्कारा, मणस्स मलिणवित्तीओ आहम्मंति । तओ अप्पाणम्मि संती पत्थरिज्जइ । अज्झप्पिअं वायणं पुव्वकालिअ-महापुरिसेहिं विउलं णो दिण्णं । एअस्स महब्भूअविसयस्स जेत्तिअमहिअं परिसीलणं भवे, तेत्तिलं हिआवहमत्थि । भिन्न-भिन्न-रीईए तस्स अणुसीलणं जेदहं भवे, कायव्वं । अस्स गंथस्स निम्माणं पि तेणेव अभिप्पाएण कयमत्थि । अप्पहिएसी उवदेसगो लेहगो वा परोवएसस्स सेलीए वि वत्थुओ मुवमेव उवदिसइ । ममावि एत्थ सेव थिई अत्थि । तस्स य उल्लेहो गंथावसाण-सिलोगे दीसइ ।

अज्झप्पिअविसओ वेरग्गप्पहाणो अत्थि । स वेरग्गरसभरिओ होइ । राग-देस-मोहा एव सव्व-संसारदुक्खाणं मूलमत्थि । अज्झप्पिअसाहिच्चसिद्धी तस्स उच्छेअणत्थमेव भवइ । अओ च्चेअ तस्स मुक्खो विसओ अप्पविकास-अप्पसंति-पढावणमेव अत्थि । इणं च राग-देस-मोहाणं भीसणयाए

वत्थवमवलोअणमकराविऊणं कहं कीरेज्ज? संसारस्स असारयाए, विसयाणं निग्गुणयाए, भोगाणं भयंकरयाए, कामस्स कुडिलयाए, सरीरस्स नस्सरयाए, इंदियाणं मादगयाए, चित्तस्स य चवलयाए तारिसं चित्तणं आलिहिऊण वायगाणं हिअयम्मि निम्मोहदसाए भावणाइ जग्गावणं हि अज्झप्पिअ-गंथस्स कज्जमत्थि । तउत्थं जइ विआरिज्जइ, ता जगस्स खणभंगुरयाए उवदंसणे अज्झप्प-सत्थं किं अजुत्तं करेइ? वयं निअ-चक्खुणा विसयाणं विसमत्तं किं न निहालिमो? ता भोगनिंदणे अज्झप्प-सत्थं किमणुचिअं करेइ ? खणभंगुर-संतावपज्जवसाइ-भोगेसु लंपडीभविऊणं स-जीवणस्स अहो पाडणं, तहा अप्पसंतीअ सासयलाहस्स गमावणं को वि नणु कहेज्ज विचक्खण-कज्जं ? मणूस-जीवणरूवं उच्च-सामग्गिं पाविऊणावि मणूसो अप्पविकासस्स लक्खं वीसरेज्ज, भवेज्ज य जडवाय-पूअणरसिओ—केरिसीयं ही दुक्ख-कहा ! जीवणस्स सव्वुत्तममायंसमुवदिसंतमिणमेक्कमेव वक्कं पज्जत्तं-"प्रापणात् सर्वकामानां परित्यागो विशिष्यते"

[पावणा सव्वकामाणं परिच्चाओ विसिस्सइ]

भोगेसु हि अप्पस्स मुच्छणमत्थि, तओ अवरि-मुत्थाणे तस्स विकासो। चाओ खलु अज्झप्पिई चिगिच्छा अत्थि। चाएण हि अप्पाणम्मि अणाइ-कालओ संठिआण दारुणमोह—रोगाणं चिगिच्छा भवइ। जह जह सो चिगिच्छा—पयत्तो विवड्ढइ, तह तह अप्पस्स आरुग्गं पूसइ। पुण्ण—चाएण य पुण्णमारुग्गं सिज्झइ।

अज्झप्पस्स उवएस—करणं जेत्तिअं सरलमत्थि, तेत्तिअं पालणं नत्थि। कइवाहा उवएस—कुसला एरिसा होंति, जे जणसमूहं वेरग्गरसधाराए वहा-वेउं तीरंति; किन्तु समुक्खयाए दूरीकरणं तेसिं वहु-विअडं पडिभाइ। कहणं खलु सरलं, करणं पुण कढिणं। संनासो अज्झप्पिअ—जीवणस्स उच्चकक्खा अत्थि। सो महंता महंतो पुरिसत्थसज्झो मग्गो अत्थि। तस्सिं महामग्गे आरोहणं महावीरिअ-कज्ज-मत्थि। सव्वेसिं नत्थि समाण—जोग्गया। अओ अहिगारमन्तरेण दीहर—चलणारंभगो अहो

पडेज्ज त्ति संभवइ। उच्चकक्खागहणाय सजोग्गयाए अवलोअणमावासयं । वेरग्गप्पिअ-मुमुक्खुस्स अज्झप्पिअकहा-भावणासु मणं बहुं लगइ, तत्थ तस्स रसो आवेइ। तहावि संसार-मोहो तस्स नोसरइ। संसारप्पवंचे मग्गो एव स थक्कइ, धम्मसाहणवावारे मंदो एव चिट्ठइ। एरिसाइं उदाहरणाणि बहूइं दीसंति। अस्स कारणं मोह-दसा। सा उवसमेज्ज ता अग्ग-मग्गो सरलीभवेज्ज। परंतु मोहदसाए अवसरणं बहु-कढिणमत्थि। एवं संते वि जगववहार-भूमिविहारी संसारवासी वग्गो वि स-गिहत्था-समस्स आवासयस्स समुचिअस्स वा ववहारस्स बाहो न आवेइ, तहा सुवं अज्झप्पिअ-भावणं विकासेउं, अज्झप्पिअ-वट्टणं च पोसेउं पारइ-अज्झप्पिअजीवणं जीविउं पभवइ। तेहिं (गिहत्थेहिं) जीवणस्स सच्चं आयंसं सम्मत्तेण लक्खीकाऊण संसारवासे वसंतेहिं पि न तारिसं संसारववहार-लित्तीभव्वं जं मणूसजीवणं निस्सारमेव गमावि-ज्जेज्ज। संसारवासे वि ते अप्प-विवेगं जग्गावेउं, अज्झप्पिअ-वित्तिं च पोसेउमरिहंति। अज्झप्पिई

वित्ती जह जह पूसइ, तह तह गिहत्थासम-पवित्तिविसया आसत्ती मंदीभवइ, तह तह य अज्झप्प–जोगो अहिअं विकसेइ । इत्थं भावणा-विभूसिओ दिट्ठिसंपन्नो सकारी अप्पा अगार–भूमिआए वि अज्झप्पिअ–पगइं साहेइ, जगस्स य आयरिसरूवो वि होइ ।

जइ उच्चं न चडिज्जइ, तहावि आयरिसो उ उच्चो भावणिज्जो । निम्मोह–दसा जइ न पाविज्जइ, तहवि सो महंतो आयरिसो दिट्ठिसमुद्दो निधेओ । सो आयरिसो जइवि आयरणम्मि न ओअरेज्ज,तहवि तस्स चिंतणं मणणं बहुमावासयं । तस्स दिव्वमग्गस्स, ताए ईसरीअविभूईए भावणाए रसिगीभव्वं । इणं पि हु सोहग्ग–इन्धं । तग्गोअरं तत्तणाणं खलु उच्चतमं परमावासयं तत्त-णाणमत्थि । तस्स अणुसीलणं जेद्दहं होहिइ, तेद्दहं लाहावहं । अप्पा तेत्तिलो हलुओ हविहिइ । अप्पिअ-सज्झाओ जावमेत्तं विकसिहिइ, तावमेत्तं अप्पा वीरिअसंपन्नो भविहिइ । परिणामे, अप्प–

वीरिअम्मि पचंडरूवे विकसंते महाणुभावो मोहजाला छुट्टिअ पभविस्सइ अप्प-साहणाए महंतमुक्करिसं साहेउं । अंते अ साहण-विकासे परं कट्ठं समागए संपाविहिइ अणंत-सासयं परमप्प-मंगलं ।

अयं पायय-अज्झत्ततत्तालोओ मम सक्कय-अज्झत्ततत्तालोअस्स [अध्यात्म-तत्त्वालोकस्य] रूवंतरमत्थि । अवस्सं खलु थेवा नूअण-सिलोगा, जेसिं सक्कय-रूवं सक्कय-अज्झत्ततत्तालोए नत्थि, एत्थ कत्थइ कत्थइ अंतराले निवेसिआ अत्थि । सुहिणो पढेज्ज, भावेज्ज इमं गंथं पत्थावणा-समेअं ति भावेमाणो विरमइ—

कत्तिअ-पुण्णमासी,
वि. सं. १९९५,
जामनयरं ।

नायविजओ ।

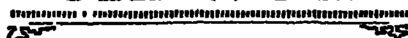
ગ્રન્થકાર મુનિમહારાજ



ન્યાયવિશારદ-ન્યાયતીર્થ

શ્રી ન્યાયવિજયજી.

FOREWORD.



Nyāyatirtha Nyāyavishārada Muni Shri **Nyāyavijayaji** Mahārāja, who has sung this Adhyātmatattvāloka, and who has written many other books, is a pious Jaina Monk of erudite scholarship I have had the good fortune of coming in contact with this great soul and all the while I have been impressed with his brilliant genius and nobleness of mind He has sacrificed the pleasures of his life for the sacred cause of Religion—Religion not in its narrow compass, but in its widest extent, and in its true essence His religious views are very liberal, and far from being sectarian and hence appeal to the hearts of people, belonging to different sects He discards all the paraphernalia of Religion, and interprets it as one that links together by an immortal chain, the hearts of people at large He has resorted to this saintly life, it seems, as a consequence of some inward call of heart incapable of

being resisted The book named "Dinākrandanam" [The wailings of the helpless] is magniloquent of the surges and tumult of his heart, and his exhortations to God, penned by him in that valuable work, are symbolic of the warbling stream of sympathy and feelings of piety running in the innermost recess of his heart

He has a very high capacity of delivering public lectures in a homely and convincing style Whenever he proceeds to the rostrum to deliver a lecture, he is so highly inspired and transported with joy at having to deliver the sacred message of God, that he forgets himself, and his limbs keep time with the tunes of his heart This is largely responsible for the ineffaceable stamp he leaves on the minds of the audience

His religious tolerance exposes his translucent heart and gathers round him many an admirer [both western and eastern] He freely mingles with the students as is evidenced by his advice to the students, written in Sanskrita verses, during his stay for four months

at Bombay, and instills knowledge into their minds. It is this affability of heart, this dignified simplicity, this magnanimity of mind, this rich learning, that makes others bow their heads before him in deep reverence

His mastery over the difficult Sanskrita and Prākrita languages, is indeed laudable The Jaina monks deserve a great deal of credit in keeping these languages alive and the worthy Muni Shri has fairly contributed to the Sanskrita literature by his compositions This Prākrita composition is a work of great genius and highly bewitching the hearts of the Prākrita—knowing reader

He is an author of many books of which his वीर-विभूतिः, दीनाक्रन्दनम् and this अध्यात्मतत्त्वालोकः, are of out-standing merits and are valuable treasures In his वीर-विभूति he has paid a glowing tribute to Lord Mahāvira and this nice booklet should claim a front place in the library of every student fond of literature

This Adhyātmatattvāloka is composed in Prākrita, in the present edition, and also in Sanskrita in the previous editions He has

also undergone the trouble of gracing this work by translations into English and Gujarati, and the readers are largely helped by these translations

Poetry is the soul of literature, and the Muni Shri has marvellously got hold of this soul His verses are bedecked with simplicity coupled with dignity. The smooth and unchecked flow of his poetry is really charming and fascinates the readers It is an echo of the ruminations of his heart. Every verse slides forth into another in an unbroken link. His heart flings a word and the word easily settles itself in a beautiful rhyme

In the foregoing Sanskrita-Gujarati edition he has written an exhaustive preface in Gujarati. The readers of this book will find a Prākrita translation of this preface in the present edition. It is an intelligent summary of his philosophical ideas. Man, as he says, is steeped in deep ignorance and hankers after material happiness He is, so to say, raising delusive turnips at his farm, and does not realize the true form of happiness. He is at his wit's end to find out where the real and

abiding happiness resides There is no peace without the purification of the soul and the latter can only be achieved by pious conduct Man has to keep at bay the implacable foes like Lust, Pride, Anger and Avarice He lays special stress on this pious conduct and by a logical chain of arguments, hammers out the truth that 'A well-behaved infidel far surpasses a man of faith, divested of pious conduct' Society stands unshaken on the rock of this eternal truth, contained in Sadāchāra

The pinnacle of man's glory lies in the development of the soul, the effulgent being with its all-ambient rays The soul is an entity distinct from all the material world. The Muni Shri has clearly brought to light the mingled though truly separate, existence of soul The senses perform their functions, but their manipulation rests entirely with this supreme being in the body.

With the realization of this soul, man understands, as he says, the theory of Re-birth He has lucidly expounded this theory He has also analysed life into its various aspects and

holds out an immaculate mirror to life. He tries to render the impervious pervious by a smooth flow of arguments

He does not believe in the word 'accident' and dives deep into its reason, arriving at the conclusion that 'Every effect has a cause' He advises all to go on doing good deeds, because the accumulation of good deeds is sure to blaze forth at the proper time

He lively endorses the view that the non-acceptance of soul, re-birth and the existence of God, would plunge the world into the bottomless ocean of chaos In such a state the very life itself would be stripped of all its pleasures and encircled by the untransgressable sea of dismay and disappointment

Ultimately, he finishes his preface by exhorting the readers to always look up to the sky, i e they should pitch their ideals high The poem 'Andrea Del Sarto' of the well-known poet Browning, compares favourably with this The painter in this poem says.—

"Ah! but a man's reach should exceed his grasp or what's a heaven for?"

To come to the text proper, the Muni Shri has divided this composition into eight chapters, and they are arranged like the rungs of a ladder to reach the goal of Absolution The first chapter is devoted to आत्मजागृति or संबोहणा—the awakening of the soul The second chapter deals with पूर्वसेवा which consists of devotion or attachment to preceptors, parents, elders and God, etc, and is a step to the elevation of the self In the third chapter on अष्टांगयोग he distinguishes between the सकर्मक and अकर्मक souls and explains the eight steps to Yoga

He advises man to bridle his mind, speech and actions and to keep himself away from malpractices He vehemently points out that man must preserve celibacy which is the soul of man's development Without this, a man will ever be rotting in the weltering pool of misery The fourth chapter preaches कषायजय—

the conquering of all passions. Man should rise head and shoulders above these passions, and should not be allured by their tempting waters. These are his veritable foes and he has got to conquer them for obtaining absolution The fifth chapter named ध्यान–सामग्री speaks of the restraining or curbing of the fickle mind for the sake of meditation The mind is difficult to be checked like the wind Still however, by constant and proper practice this can be achieved Evenness of mind and meditation are interdependent In the sixth chapter on ध्यानसिद्धि he dilates on the various kinds of ध्यान. Feelings play an important part in ध्यानसिद्धि, and one who has cultivated the feelings, mentioned in the chapter, attains to a high level The seventh chapter is devoted to योगश्रेणी. He treats the difficult subject of योग comprehensively and points out the different modes of योग. The highest progress of Yoga leads the soul to a point from where it never goes down. The last chapter अन्तिम–शिक्षा

is replete with fervent appeals to men, emanating from the pious and benevolent heart of this sage He sounds a warning to those who are slumbering in ignorance, to rise and perceive the truth held out by Great men All are not gifted with equal powers, yet there must be a deliberate and sincere attempt on the part of all to step to the path that leads to the uplift of the soul Universal Love, indeed, takes a man to the path of absolution This love not only benefits the man himself but also the whole world

To conclude, this book is a compendium of the older teachings, written with fresh energy and deep insight This work will, therefore, be a great treasure to the Prakrita literature, and should be studied by all the Prakrita—students All honour to such poets, philosophers and sages who acquit themselves creditably of the sacred responsibilities imposed on them and save the world from going to its rack and ruin! All honour to such divine persons who put in black and white their ideas refined by their experience and thus

replenish the general stock of Knowledge! All honour to these personalities that shed their blissful lustre over all that happen to fall in their orbit directly or indirectly!

Jamnagar,
13 th November
1938

M. R TRIVEDI.
B. A S T C
High School Teacher.

SOME IMPRESSIONS.

The modest author (Muni Mahārāja **Nyāyavijayaji** *) in the concluding Shloka, claims to be possessed of no more than a smattering of knowledge But the success which has attended his efforts in presenting so difficult and abstruse a subject in graceful and easy flowing Sanskrita verse, shows not only the author's great proficiency in Sanskrita but also his long and close intimacy with the subject*

Natvarlal Maneklal Surti,
B A LL B,
City Magistrate, **Bhavnagar.**

I have full confidence in the fact that whatever is projected from the mind and heart of so illustrious an author as Muni Mahārāja **Nyāyavijayaji,** *must have that perfection which his deep learning and high moral conception of life guarantee All throughout the work there breathes a spirit of toleration a rare virtue amongst religious controversialists.*

The author has undoubtedly realized that a religion is after all, a means to an end and the end is God, the Truth, the Absolute, the Brahma, the Final Cause, the Jina or whatever name we assign to that final spiritual condition which we try to attain. In the fundamental identity of all religions we must seek our refuge if we desire to advance spiritually.

Tribhuvandas K. Trivedi,
Dewan, Bhavnagar State.

Indeed, I have had many opportunities of coming into close contact with this great soul, and I have learnt how to respect one who has embraced cheerfully all the miseries of life in order that others may enjoy happiness A few such eminent saints, a few such torch-bearers of light will keep up the reputation of any country as the greatest home of piety, righteousness and virtue.

B. Bhattāchārya,
M A, PH D.
Director, Oriental Institute, **Baroda.**

विजय-मंतो।



सुनिच्छिओ रे! विसयाण चाओ
वज्जेहि तम्हा सयमेव तुं ते।
ते वज्जमाणा तुह आवयाए
चत्ता सयं ते पुण संपयाए ॥ १ ॥

अमू वीरो णूणं महसमर-खित्तं जयइ जो
अमू वीरो कंठीरव-वह-महोयं वहइ जो।
स वीरो वीराणं परमिह समत्ते वि भुवणे
निअऽक्खग्गामं जो जयइ परमप्पाण-बलओ ॥२॥

जिणेहिसे तुं जइ नो कसाए
जिणेहिसे तेहि तुमं खरेहि।
कसाय-जेउस्स तवोऽणयत्तं
कसाय-वस्सस्स य दुग्गयत्तं ॥३॥

नायविजओ।

सुद्धि-पत्तं ।



असुद्धं	सुद्धं	पिट्ठं	सिलोग-पायंका
करणं	करणं	६	१२-३
वि	पि	२४	४७-२
"	"	२६	५०-३
तवन्ते	नवन्ते	२६	५१-४
पडि	पइ	३८	७४-४
उत्तच्छ	उव्वच्छ	५०	९८-३
वि	पि	५४	१०५-१
सुद्द	सुद्द	५४	१०८-१
ह्नि	ह्नि	११०	५१-४

सद्द-कोसे-

गाहण   गहाण   पिट्ठं १५   पंत्ती १२

किंचि सूअणं ।

पारंभे एत्थ 'मयो,' 'हिअये' आइ–पओगेसु ए–ओ सरा 'य्'–आवरिआ आगया, किंतु अवण्ण–भिन्न–सरा 'य्'–अणावरिआ–नग्गा एव सोहेज्ज ।

ए–ओ सराण पच्छा 'अ'–लोवरूवसंधी पुव्व-पायय–गंथेसु वि उवलब्भइ, तयणुसारेण एत्थावि आइम-पयरणदुगे केसुइ पओगेसु दीसइ, परंतु तस्संधि–अकरणमेव सुंदरं ।

पढमेसु चेसु पयरणेसु एत्थ थेव–पओगेसु सर–पच्छा 'च'–पओगो आगओ; किंतु सर–पच्छा जहोचिअं 'अ'–पओगो अहव 'य'–पओगो सोहेज्ज; 'च'–पओगो उ अणुस्सार–पच्छा सुंदरो ।

संसोहणिज्जं जं किंचि एत्थ पावेज्ज कोविआ ।
अवस्सं मे निवेएज्ज, इअ पत्थेमि संजलिं ॥

नायविजओ ।

विसयक्कमो ।

अज्झत्ततत्तालोओ ।

१

अज्झप्पपेऊसमणक्खगम्मं
पिज्जा कणेहुव्व विसं हणीअ ।
अणाइकम्मप्पचयप्पयं जे
तिहा पवंदे अहयं परप्पा ॥

२

इयं इहा सत्थविसारयत्तं
अणत्थहेऊ य गिरापडुत्तं ।
विण्णाणवेइत्तमवत्थयं च
नासाइओऽज्झप्पसुहारसो चे ॥

३

नाणस्स भत्तीअ किया-तवाणं
पयोअणं वट्टइ पक्कमेअं ।
मणस्समाहीअ असेसदोस-
विसोहणा अप्पगुणप्पगासो ॥

४

झाणं च मोणं च तवो किया चे
तज्झप्पमग्गाहिमुहीहवेज्जा ।
न होज्ज कल्लाणनिबंधणं ता
जुत्ता हि लक्खाहिमुही पउत्ती ॥

1

My three fold salutation to the Higher Souls who drank deep of the spiritual nectar imperceptible to senses and overcame the poison of Karma accumulating from time immemorial

2

Proficiency in scriptures is of no avail, eloquence proves harmful and physical sciences come to naught, if the spiritual ambrosia be not tasted

3

Indeed the sole object of knowledge, devotion, austerity and religious rites, is the illumination of the soul by the removal of all the internal impurities with the help of deep concentration of mind

4

Meditation, silence, penances and sacred ceremonies, if not practised with a view to self—realization, will not be productive of good result Those efforts are commendable, that are directed towards [the atta nment of] the goal

५

दीवं समुद्दम्मि तरुं मरुम्मि
दीवं निसाए अगणिं हिमे य ।
कालं करालं लहए दुरावं
अज्झप्पतत्तं बहुभागधेओ ॥

६

जरा जराए मरणस्स मिच्चू
रायंसवाही अहिलामयाणं ।
जम्मद्दुवीअग्गि-अणंतविज्जा-
निआणमज्झप्पमहाविभूई ॥

७

ते वम्महस्सावि सया पचंडा
छिद्दाउलो होइ तवो वि जेहिं ।
अज्झप्पवम्मापिहिए उ चित्ते
मुनिच्छियं कोण्डदसं वयंति ॥

८

वासम्मि अज्झत्थिअपाउसस्स
मणत्थलं पूसइ जोग-वीअं ।
पुण्णंकुरा निब्भरमुल्लसंति
सव्वत्थ संती उवगारमए च ॥

5

In this very formidable Kaliyuga it is a rare and fortunate being alone that attains Adhyātma [the spiritual life] difficult of attainment, which is like an island in ocean, a fruitbearing tree in a desert, a lamp during night or a hearth in winter

6

The resplendent spiritual grandeur is the vanquisher of the old age, annihilator of death, consumer of all diseases, conflagration to the seed of the tree of birth and death, and the instrument of limitless knowledge

7

Before the neverfailing shafts of Cupid, even austerities are rendered vulnerable; but surely they prove blunt—take no effect on mind armoured with spiritual light

8

With the pouring down of the shower of Adhyātma [spiritual light], the seed of Yoga takes root in the barren mind, sprouts of merit shoot forth in abundance and everywhere quietude reigns

९

अज्झप्प-सुज्जे पसरंततेए
मणप्पुराए परिभासमाणे ।
कत्तो तमो लुब्भइ भोग-पंको
सिग्घं पलायंति कसाय-चोरा ॥

१०

आणंदपुण्णं च सुहं समाहिं
अज्झप्प-चन्दे पसरावमाणे ।
न जस्स चित्तम्मि छिहाऽऽविआसि
पसू निरूवेण स मोहजम्मा ॥

११

जोऽज्झप्पसत्थं वहए सुतिण्हं
भवं भयं तस्स कुदो तिलोए! ।
स अप्पतंतो विहरेइ निच्चं
अणुत्तरे संति-सुहे रमंतो ॥

१२

काऊण पावाणि विभीसणाणि
जेऽणतदुक्खातिहिणो हवीअ ।
जं तारिसाणुद्धरणं चि कासी
वण्णिज्जए ऽज्झप्परसायणं किं? ॥

9

When spiritual light shines resplendent in the city of mind, how can there be any room for the darkness of ignorance? The mire of desires dries up and the thieves of moral uncleanliness flee away

10

The person with no yearning after the spiritual moonlight productive of nectarlike blissful concentration, lives to no purpose, like a beast though endowed with the form of man

11

Fearless treads, in the three worlds, the man who wields the very sharp weapon of Spiritual Light He, self—dependent, always remains enjoying unsurpassed happiness of peace

12

Words fail to describe the elixir of Spiritual Knowledge which emancipated even those wretched beings who, by the perpetration of monstrous sins, brought on themselves endless miseries.

१३

गुमण्णचित्तस्स निअस्सरूवे
तइत्थचित्तिस्स भवप्पपंचे ।
अज्झप्पराऍसरसुण्णसाये
सिद्धीसु लद्धीसु य ऊणया का ? ॥

१४

कम्मेरिअं सव्वजगप्पपंचं
णच्चा बहुत्तं समयं पवण्णो ।
तिरक्कयो वा थणिअं थुओ वा
न रूसए णो अवअच्छए वा ॥

१५

अप्पा च कम्मो च परो भवोऽत्थि
मुक्खो च तस्सिद्धिकरो पहोऽत्थि ।
इच्चेवमंतक्करणे विधेआ
सम्मं पईई सुविचारणाहिं ॥

१६

छम्मत्थधीणं न परोक्खभावा
पच्चक्खधीगोअरयं उवेन्ति ।
अइंदियणाणकयोवदेसा
संता जहत्थं पडिपंति किंतु ॥

13

With the propitiation of the supreme Lord अध्यात्म, what Siddhis and Labdhis are not within the reach of one whose mind is concentrated on the real nature of soul and who is disinterested as regards worldly phenomenon

14

He, who has attained high equanimity knowing all the worldly phenomenon goaded by karmic forces, is neither pleased nor displeased whether extremely eulogized or censured

15

After careful and thorough investigation, [our] mind should be firm in the conviction of soul, actions [Karmas], next world and Salvation and means leading to its attainment

16

Super-sensual objects are ever beyond the power of perception of men with physical senses or imperfect knowledge, but they are realized in their true nature by the righteous with the help of the advice of those that are endowed with superphysical knowledge

१७

सुद्धप्पतत्तं अहिलक्खिऊणं
　अमूढदिट्ठीअ करिज्जए जं ।
विज्जेहि अज्झप्पमुदीरिअं तं
　चिन्धं पवुद्धाइ दसाअ एअं ॥

१८

कल्लाणभूअं किमवीह वोत्तुं
　वोसट्ठउत्थारमणीभवामि ।
जइच्छह ऽज्झप्पनगाहिरोहं
　निवोहहेणं हिअयेण मित्ता ! ॥

१९

पुण्णप्पहावा गरुआ विसिट्ठो
　संपज्जए माणुसजम्मजोगो ।
सयासया तं सहलीकुणंति
　सण्णाणओ सोहिअ अप्पवित्तं ॥

२०

देहा अणंता गहिआ इमेण
　जीवेण मोहावरणाऽऽविएण ।
मोहस्स सत्ते खलु देहजोगो
　देहे च लद्धे पुण एव दुक्खा ॥

17

The wise define Adhyātma as everything that is done clearly keeping in view the unsullied nature of soul It is the very characteristic of the enlightened state

18

Here I am eager to say something auspicious Listen, O dear friends ! with an attentive heart, if you desire to reach the highest summit of Adhyātma

19

The excellent human birth, the best of all lives, is the result of the great power of meritorius deeds The wise turn their lives to advantage by the purification of their own conduct with the help of good knowledge

20

The phenomenal soul being overpowered by ignorance, took innumerable births, infatuation leads to the attainment of bodies from which proceed miseries

२१

सरीरिणो जम्म-जरा-मईणं
दुहाणि सत्थाणुभवा वयंति ।
रोगाइहूआणि पुणो बहूणि
भवम्बुरासिम्मि भयंकरम्मि ॥

२२

तम्हा पुणोजम्मनिरुम्भणट्ठं
मोहं हणेउं सुजणा जयंति ।
मोहो हि संसार-महालयस्स
खम्भो समत्तासुहरुक्खवीअं ॥

२३

सव्वे वि दोसा पभवंति मोहा
मोहस्स नासे नहि तप्पयारो ।
इच्चेवमज्झप्पगिरारहस्सं
मणंसिणोऽन्तक्करणे णिमंति ॥

२४

भवी अटंतो भवचक्कवाले
भुञ्जीअ भोगा बहुसो बहुत्ता ।
तहावि तित्ति अगयो इयाणिं
मणूसभोगेसु गवेसए तं ॥

21

It is evident from scriptures and experience that the birth, old age, and death of a living being, are full of miseries Moreover, there are many perils arising from diseases and the like in this dreadful ocean of worldly life

22

Consequently to avoid the recurrence of birth, the wise try to destroy illusory attachment, because it [only] is the root of all sufferings and the main prop of the gigantic world-building

23

Delusion is the source of all vices; the former being destroyed, the latter cease to develop, so the wise [always] bear in their minds this—the secret of Spiritual Knowledge

24

The phenomenal soul wandering in the world-revolution has enjoyed many times various kinds of worldly pleasures, still he, not being satisfied, is now feverishly hankering after human enjoyments.

२५

पाणेण रित्तीकरणे वि पाहो-
रासिस्स तिप्पो तरिसो न जस्स ।
तणग्गभागत्थिअआउबिन्दु-
पाणेण किं तस्स हिवेज्ज तित्ती ! ॥

२६

पारं सयंभूरमणम्बुहिस्स
ओयंसिणो पाविउमीसरा वि ।
अपारतिण्हामगरागरस्स
उल्लंघणे काहलयं वहंति ॥

२७

अखंडभूमण्डलसासगत्तं
न दुल्लहं दुल्लहमेअमेव ।
तण्हानिरासोवगयावगासं
संतोसणामं रयणं अणग्घं ॥

२८

न तं सुहं अत्थि धराधराणं
न वा सुराणं न पुरन्दराणं ।
जस्सिं सुहे तुट्ठमणप्पहूए
महाणुभावा समयं जवंति ॥

25

When his thirst has not been quenched, even though he has drunk and exhausted the whole ocean, can he ever be satisfied with a drop of water standing on the top of a blade of grass?

26

Even those gifted with indomitable energy who can cross over the great ocean called Svayambhuramana, are too feeble to cross the unfathomable ocean of desires

27

The sovereignty of the whole world is not unattainable, but the only thing difficult of attainment is the jewel-like and invaluable contentment which finds scope only after the cessation of all desires

28

The happiness having contentment for its origin in which the wise pass their time, is beyond the reach of even kings, gods and Indras

२९

कामुब्भवं जं सुहमत्थि लोए
दिव्वं च बुन्दारय-आलयम्मि ।
विइण्ह-सुक्खस्स पुणो न किंचि
खत्तोअनंतअब्भ खस्सुणो तं ॥

३०

इहत्थि को णाम जहिं करित्ता
वयं मनत्तं सुहिणो हवेज्जा? ।
सव्वं वि मोहावरणेहिं जुत्ता
संगस्स को कं सुहिअं कुणेज्जा? ॥

३१

सव्वं वि तण्हाविवसा जगम्मि
सक्केज्ज को कस्स समं पदाउं? ।
कीरेज्ज संबंधविहीं वि केण?
फलावहो कत्थइ णाह जम्हा ॥

३२

सव्वे पराहीणदसा इहत्थि
को कं सतंतं पसवेज्ज काउं ।
सयं दलिद्दो हि कहं समत्थो
हवेज्ज काउं सिरिमन्तमन्नं? ॥

29

The happiness arising from worldly pleasures in this world and also the heavenly happiness are decidedly much inferior to that derived from the total cessation of desires, just as the light of a fire-fly to that of the Sun

30

There is nobody in this world with whom we can identify ourselves and ever continue our friendship, and can make ourselves happy, when all are under the potent influence of illusion [Moha], who can, with the association of whom, achieve self—interest [spiritual good]

31

All being heated by the fire of desires, none is capable of making others peaceful, there being no possibility of reciprocal relation, with whom can we bring out friendly association ?

32

None being master of himself, who can then liberate others ? How can one, himself poverty-striken make others rich ?

३३

सव्वो जणो सत्थणुमग्गचित्तो
सत्था च सम्बन्धविही समग्गा ।
पेम्मप्पईवस्स स एव तेल्लं
सत्थे समत्ते अह! को णु कस्स! ॥

३४

जस्सत्थि वित्तं पउरं तईआ
माउक्कओ होंति जणा समग्गा ।
दालिद्दजोगे पुण भायरा वि
परंमुहा होज्ज सही पिया वि ॥

३५

पिआ य माआ य सहोअराई
सव्वं हु कम्मप्फुरणप्पहूअं ।
अवत्थवत्तं अवि संगचक्कं
अजाणगो अप्पणयं मुणेइ ॥

३६

न वत्थुओ कासइ को वि अत्थि
विहेव मोहा वहए जणोऽयं ।
अज्झप्पदिट्ठीअ विचिंतणम्मि
भासेज्ज निस्सारमिणं समग्गं ॥

33

Self—interest governs all minds, all friendly relations are due to it It alone feeds love as oil, the light When once the interest ceases, the bond of union surely breaks

34

All persons become servile dependents, importunately soliciting favours of him who is the possessor of immense wealth But when he is reduced to poverty, even his own brother or even an intimate friend is loath to look at him.

35

The relation of father, mother, brother, sister and friend arises from the working of Karma, but the ignorant attribute such relationships, though unreal, to soul.

36

In the whole phenomenal world, nobody is really related with another. In vain does this world trouble itself painfully out of illusory attachment If one judges from the standpoint of spiritual wisdom, one would be convinced of the unsubstantiality of all objects

३७

महालयाऽऽरामसुलोअणाइं
जं वज्झदिट्ठीअ विलुक्कमाणं- ।
मोहं समोप्पेइ तमेव वत्थुं
वेरग्गलच्छिं पुण अंतरप्पा ॥

३८

मरीइयं पाणिअमिक्खिऊणं
मयो जहा धावइ तिव्वतिण्हो ।
भोगा सुहत्तेण तहा मुणेउं
धावंति मोहेण तहिं मणूसा ॥

३९

कत्थूरिआसोरहलुद्धचेओ
मिगो जहा धावइ तन्निमित्तं ।
जाणाइ णो तं पुण सोअरत्थं
पाणी तहा सोक्खकए सुहप्पा ॥

४०

पुव्वण्ह-मज्झन्न-परण्ह-संझा-
नत्तेसु संदीसइ अत्थ-सत्थे ।
होन्तं विचित्तं इह वेसरिस्सं
कहिं वय विस्ससिमो पयत्थे ? ॥

37

Palatial buildings, gardens [pleasure-grounds], beautiful—eyed ladies, etc, if viewed from the phenomenal standpoint, fetter the mind, but the same things viewed from the spiritual standpoint, bring on the glory of disattachment

38

As a very thirsty deer runs after mirage, deluded by the illusion of water, so this creature, taking worldly pleasures to be real happiness, strives for them

39

Just as a deer, being strongly attracted by the fragrance of musk, wanders here and there for its acquisition and dose not know it to be in its own navel, in the same way a stupid person makes ineffectual exertions for happiness, but does not know that his inner self is full of bliss

40

In the morning, at noon, in the after—noon, in the evening and at night all objects of the world undergo changes What then should be the object of our trust ?

४१

ओवाहिओ एस समो वि संगो
भवे वसंताण तणूधराणं ।
सभावसिद्धं परमत्थरूवं
चिरूव-संबंधमुविक्खमे किं ? ॥

४२

कस्सत्थि नारी तणया य कस्स
कस्सत्थि मित्ता पिअरा य कस्स ? ।
गन्तव्वमेकस्स परत्थ इत्तो,
सद्धिं परं होजइ पुण्ण-पावं ॥

४३

समुद्दमज्झे गिरिणो गुहाए
पायालदेसे तिअसालये वा ।
कहिं वि गच्छेज्ज, न मच्चुणो तु
हवेज्ज गुत्तो तिजयप्पहूओ ॥

४४

स-ओय-उत्थारिअ-विस्सवीर-
वन्दारया जे निवई निसीहा ।
सासीअ भूमंडलमेगछत्तं
अन्ते गया ते अवि रित्तहत्था ॥

41

The whole [phenomenal] relationship is superimposed on all human beings. Why do you, then, disregard the real and natural relationship based upon the Knowledge of soul?

42

Whose is the wife, whose is the son, whose is the friend and whose are the parents? Oh, man! You singly have to go accompanied by [only] merit and demerit

43

Wherever one may go either to the interior of the ocean, or to the caverns in mountains, or to the nether-worlds or to the abode of gods, he will not remain concealed from the god of death, the mightiest in all the three worlds

44

Even the sovereign kings who dissipated the forces of the excellent warriors of the world by dint of their mighty arms, and who once supremely ruled the terrestrial globe, left this world indeed with empty hands

४५

वीसुं जसो जाण वसुन्धराए
गाही निसावल्लहमोहसुब्भो ।
महाभुआ ते वि हया जमेण
वायाय वक्कं सहसा पसुत्ता ॥

४६

महालयोऽयं च सिरीनिहीमा
इणं पिया एस परिच्छयो य ।
झाऊण एवं हरिसेइ लोओ
न किंचि अच्छीण निमिल्लणे तु ॥

४७

सुदारुणे आउस-अन्तकाले
मोत्तुं विढत्तं वि महादुहेहिं ।
अत्थं तहा देह-निकेयणाइं
धम्मो च्च होही गमणे सहायो ॥

४८

इमेण देहेण कुणेहिसे जं
पुण्णं तमत्तत्थ भवे सहायो- ।
गमिस्समाणस्स हवेहिए ते
कुडुम्बओ नेगतमो वि किंतु ॥

45

Even the paramount kings whose glory bright like the rays of the moon, was sung everywhere on this earth, were struck by the god of death, and to be prostrate on the grounds with their distorted faces

46

Man becomes elated with the thought of the palace, the treasure, the beauties and the retinue, but once the eyes are closed, they are no more.

47

At the horrible time of death, when having forsaken the wealth acquired with great troubles, and the body and the houses etc , one departs, धर्म [meritorious deeds] alone, if performed, will be helpful to him.

48

Whatever good deeds you will perform here, will alone accompany you to the next world, but none of your belongings will be of avail to you when departing [to the next world]

४९

जाणंतिं सयलं अखारं
[illegible] [illegible] मं ठिं च ।
चिंतेहि अन्नजम्मम्मि सुहं
[illegible] कय ॥ ६

५०

जो होइ जीवस्स कयण्णुओ
दुहिस्स [illegible] लोए ।
धम्मं सुणंतं पि पवन्नए णं
दुक्खोवइं तस्स [illegible] ?

५१

संसारदुक्खनिडहिअजणाणं
[illegible] धम्मोवएसं [illegible] ।
न तस्स दुक्खाणुबंधयालो
[illegible] [illegible] [illegible] ॥ ६

५२

नाइव पूइ, निइव [illegible]
नाइव [illegible] [illegible] ।
निदव धम्माणुगामिजणाणं
न संथं तस्स निगमणं ।

49

Ponder deeply upon the matter—in what does the spiritual good lie, knowing the whole world to be unsubstantial and abandoning the fickleness of mind

50

There is no helpful resort in this perplexed world to an embodied soul exposed to miseries If Dharma, the sole refuge, be not resorted to, nothing else can relieve him of the distress—there is no medicine for him in the world

51

There is no scope for miseries, when the embodied soul scorched by the conflagration of the worldly existence, resorts to the pleasure-garden of धर्म [meritorious deeds]. Of what significance is darkness when the sun shines ?

52

Religious duty, if discharged properly, rears the embodied soul like a mother, protects him like a father, loves him like a brother and consoles him like a friend; consequently it does not deserve to be disregarded

५३

सामिद्धि-पासिद्धि-सुबोह-रम्मं
जम्मं उवेक्खाणुहवेसि सम्मं ।
जस्साणुभावेण तमेव धम्मं
उविक्खसे चे न इणं सुकम्मं ॥

५४

आहंति धम्मस्स फलं तु लोआ
साहंति णो तं पुण आयरेण! ।
महंति पावस्स फलं न जाउ
वहंति तस्सायरणे तु सत्ति! ॥

५५

फलाणि अम्बस्स सिहिज्जिरे चे
संरक्खणं तस्स विधेअमेव ।
एवं च कज्जं सुहसंगमत्थं
न धम्मरक्खं कुणिरे मुरुक्खा ॥

५६

सुहस्स मूलं किर अत्थि धम्मो
छिन्ने च मूले फलसम्भवो को! ।
आरूढसाहाविणिकिन्तणं तं
मोत्तूण धम्मं सुहसेवणं जं ॥

53

It is not proper if you disregard Dharma, which has bestowed upon you birth beautified by wealth, fame and good knowledge, or by dint of which you enjoy happiness acquiring all of these

54

All desire to reap the fruit of merit [Dharma], but they do not perform it with interest ! All are willing to repudiate sin, but they are ever intent upon committing it !

55

If mangoes are desired, the mango tree must be reared In the same way, if happiness is to be attained, it is necessary to perform Dharma which the ignorant do not do

56

Dharma is the root of happiness If the root be cut off, you cannot reap the fruits To be engrossed in pleasures without caring for Dharma, is in itself equivalent to lop off the branch, on which you are sitting

५७

पोम्मत्थि विज्जुच्चवला, अपिक्क-
कुम्भव्व देहो, सिमिणव्व सङ्गा ।
मच्चू पुणो संनिहिओ पिसल्लो
हुवेज्ज ता धम्मनिहित्तचित्तो ॥

५८

पोसं तहाऽलंकरणं वउस्स
काउं सया कम्मवसे विलासं ।
परंतु नाऽऽओ सि इहं तयट्ठे
कायव्वमाराह असोअमल्लो ॥

५९

भुत्ताणि भुञ्जाणि सुरोअगाणि
पीआणि पेआणि रसव्भुआणि ।
बाहिं सरीरं जइआ खिवेइ
ताहे णु केरिच्छविरूवयाइं ! ॥

६०

रसायणं सेवउ सव्वया वि
भुञ्जेउ वा पोट्टिअभोअणाइं ।
तहावि नस्सेज्ज न देह-कुम्भे
अप्पावसेसीभवणस्सहावो ॥

57

Wealth is fickle like lightning, body is ephemeral like an unbaked earthen pot, associations are momentary like a dream and the ghost of death is at hand, therefore one should be devoted to Dharma

58

You ever enjoy pleasures by nourishing and embellishing your body But you have not come here for that purpose Abandoning delicacy discharge your duty

59

Think about the foul transformation the objects undergo, when they are thrown out of the body—the very objects once enjoyed as palatable dishes and extra-ordinarily flavoured drinks

60

Even you may resort to medicinal compounds serving as elixir vitæ and tonics, yet the physical [jarlike] frame can never be made to acquire immunity from destruction

६१

रोगेहि देहं खसिअं भविस्स
मत्तो जणो अन्तरियेसु तेसु ।
ते पायडीहोंति जया बहित्ता
दीणाणणो पासइ दुक्खमेव ॥

६२

पम्मुक्कमोहीभविऊण देहे
मणस्सुकिल्लीकरणे जयेज्जा ।
न देहसोहे पुरिसत्थसिद्धी
चित्ते तु सुद्धे पुरिसत्थसिद्धी ॥

६३

अन्नत्थ मोक्खाउ न वत्थवं सं
देहं च तस्साहणमत्थि वज्झं ।
अमुं मुमुक्खुस्स सिवोवओगिं ।
अमुं बुभुक्खुस्स भवोवओगिं ॥

६४

इमा सरीरा पिहडा मलाणं
सारं असारा अहिलंखसे चे ।
परोवयारा कुण सोवयारं
मणस्स मोत्तुं किविणं अवत्थं ॥

61

The physical body of creatures is the repository of diseases As long as they are hidden inside, one remains blind with lustful passions When once they become manifest, the wretched person of dejected look, sees nothing else but misery everywhere

62

So disattach yourself from body and apply yourself to the purification of mind The real object of manly effort is the purification of mind, and not that of the body.

63

There is no real happiness in any other place except in the final Emancipation (मोक्ष). And physical body is the external instrument of it [Moksha] To a person desirous of Emancipation, this body is helpful to Moksha, while to a person desirous of worldly pleasures, it is helpful to Samsār [the transmigratory cycle]

64

If you desire to have something substantial from this unsubstantial body, the receptacle of impurities, achieve self-benefit through benevolence to others, abandoning the narrowness of mind,

६५

जेणेव देहेण विवेगहीणा
संसारबीअस्स कुणंति पोसं ।
तेणेव देहेण विवेगवन्ता
संसारबीअस्स कुणंति सोसं ॥

६६

मिट्ठन्नभोगं सममायरंति
दुवे जणा एगतरो तु तत्थ ।
बंधेइ कम्मा विउडेइ अन्नो
मोहे विवेगे च विअंभमाणे ॥

६७

धावन्तओ जीववहो न जाओ
पासन्तओ चे पुण जाअवन्तो ।
तहावि हिंसाफलमाइमम्मि
मूढे, बिइज्जे न घिओवओगे ॥

६८

संतूसए सामयमेत्तओ वि
णाणी, अणाणी ण धणण्णवा वि ।
न छन्तिवण्णाइवणे वि मुत्ती
मोहिस्स, णाणिस्स गिहे वि मुत्ती ॥

65

The same body which men bereft of wisdom [discriminating powers] utilize for watering the seed of Samsāra [births and deaths], serves for the wise as an instrument for destroying it.

66

While two persons are enjoying the same sweet dish, one of them as the result of ignorance, accumulates Karmas, while the other with his wisdom, destroys them

67

Suppose that no insect is killed while one is running with his eyes shut [blind with infatuation] and that some insect is killed by another walking with his eyes open [with discriminating powers]. However, the former, being ignorant of the real principle of life, incurs sin of Hinsā, while the latter, on account of his attentiveness, incurs none

68

The enlightened is satisfied even with the Shyāmāka—food, while the ignorant is not satiated even with an ocean of wealth The infatuated one cannot be liberated even by residing in the forest of Saptaparna tree and the like, while the seer, even residing at home, gets Emancipation

६९

असुद्धमन्तक्करणं भवत्थं
विसुद्धमन्तक्करणं सिवत्थं ।
निव्वायणं माणसकम्मसाणं
सव्वप्पहाणं पुरिसत्थसिद्धं ॥

७०

रागं च दोसं च परत्थ किच्चा
मुहा मणुस्सो गमए सजम्मं ।
सुहं च सत्ती परमत्थओ उ
चित्तं सयन्तस्स समं भवन्ति ॥

७१

परोक्खइए कह तं जलेसि?
पच्चक्खइए हरिसेसि कम्हा? ।
कासंति सव्वं तुव दुव्विगप्पा
तुमेव बंधंति उ पाव-पासा ॥

७२

दुच्चिन्तणं कीरइ जं परत्थ
पडिज्झुणी तस्स तुवं समेइ ।
आवायओऽत्थ करिज्जमाणा
पच्चाहई हन्दि! सयं तुवस्स ॥

69

Mind if impure, revolves in Samsāra, and if unsullied, leads to spiritual bliss In reality, the annihilation of mental impurities is the highest stage of manliness

70

Man loses his life to no purpose by cherishing feelings of love for and hatred against others Really speaking, happiness and peace are secured by him. who has the equanimity of mind.

71

Why do you envy the rise of others ? Why do you rejoice at their fall ? Your evil thoughts do not affect any one else, but on the contrary, they entrap just you in the meshes of Karma

72

Evil thoughts cherished against others affect one's own self Blow given to others reacts against one's own body "Action and reaction !"

७३

परोदये चे तुह दुप्पयत्ता
सिआ खई का तुम तत्थ लाहो! ।
ईसं कुणन्तो विहलं परत्थ
हाणिं सुवस्सेव कहं करेसि? ॥

७४

विकासरं वट्टइ जस्स पुण्णं
पवड्ढमाणोदयभागधेअं— ।
तमन्नहाकाउमलं न को वि
भवे किं सुज्जं पडि धूलिखेवा? ॥

७५

परोवयारो खलु धम्मकम्मं
परावयारो अ अणज्जकज्जं ।
चत्तूण धम्मं चरणं च पावे
विसस्स पाणं अमयं विहाय ॥

७६

जा उन्नई चावनई च अत्थि
पुण्णस्स पावस्स च जम्भिअं तं ।
पुण्णे समत्ते विहवो अवेइ
ता नस्सरे को णु सुहम्मि मोहो! ॥

73

What advantage do you derive, if your wicked efforts nullify the success of others? Worthlessly cherishing jealousy towards others, indeed, you do harm to your own self

74

When one's merits fructify in full force, there is none who can reverse the tide of his increasing prosperity What is to be done by throwing dust towards the sun?

75

Beneficence towards others is, indeed, the meritorious or religious duty [Dharma], while to do ill to others, is a sinful act. To commit sin having abandoned Dharma, is like drinking poison discarding nectar

76

Rise and fall result from merit and demerit When the stock of merit is exhausted, the star of prosperity sets Then, why are you fascinated by momentary happiness?

७७

विचित्तमेसज्झमवेक्खिऊणं
किं गुस्मसे, खुप्पसि कोहले किं ? ।
कम्मस्स एसो निहिलो विवागो
पुण्णोदयो पाडइ लोइअं व ॥

७८

इन्दा सुरा चक्कधरा नरिन्दा
ओयंसिणो वा सुसिरी सुरुवा ।
सव्वे सकम्मण्णमवा भवन्ति
सन्ताण को कम्मफलम्मि मोहो ! ॥

७९

सया विलोएज्ज निअं चरित्तं-
हसेइ जं उक्करिसं व पइ ।
दव्वस्स निज्झाअइ हाणि-वुड्ढी
न लोहडक्को निअए सचित्तं ॥

८०

सिंहसि दूरीकरिउं दुहं च
चरित्तदोसा समवाकरेहि ।
महेसि सुक्खं सययं असुक्खं
सया सयायारपरो हवेहि ॥

77

Why are you wonder-struck and stupefied at seeing the varied prosperity in this world? It is all the result of Karmas; and rise of merit degrades one who is attached to worldly pleasures.

78

Indras, gods, kings, paramount rulers and those possessing prowess, prosperity and beauty—all are made up by their own Karma. Then, why should a wise man blindly attach himself to the fruits of Karma.

79

One should always introspect oneself whether one is [morally] elevated or degraded. The greedy persons interested in acquisition and loss of wealth, do not examine their character.

80

If you want to ward off misery, remove impurities of character. If you wish to be endowed with excellent happiness, keep your conduct always good.

८१

णिह्नोडिउं दुप्पगइं गुणाण
अब्भासहेउं च पइंसुआए ।
नियंतणं नूण निअस्स जुत्तं
अहप्पसत्ति सहिएसगस्स ॥

८२

करेसि दिट्ठिं न गुणे परस्स
घेत्तुं तु दोसा सइ अत्थि सज्जो ! ।
जुत्तं पुरीसे पिव सूअरस्स
दोसे परक्के न तुमे रमेउं ॥

८३

सव्वो जणो दूसणसंजुओऽत्थि
निद्दूसणो णाम स वीअरायो ।
न किं पुणो पेच्छसि तुं अहत्ता
निअक्कमाणम्ब डहिज्जमाणं ! ॥

८४

किं मोरउल्ला कुणसेऽन्नचिन्तं ?
किणो उवट्ठासि विधऽन्नकम्मं ? ।
किं धूमपुञ्जं जयसे अ घेत्तुं
विकप्पजालं पसरावमाणो ? ॥

81

It is highly necessary for a person who wishes to achieve self-good, to regulate himself his best, with determination, in order to dispel bad habits and to practise virtues.

82

Without appreciating the virtues of others, you are always ready to find fault with them. You take delight in the faults of others just as a hog does in filth, but such a course of life is quite unbecoming

83

Oh, man ! every human being is full of faults, only the Passionless One is faultless Do not be blind to what is burning under your own feet.

84

Why do you fruitlessly trouble yourself with the thoughts of others ? Why do you uselessly interfere with matters which do not concern you ? You try [as it were] to accumulate volumes of smoke, as you indulge in odd thoughts !

८५

सुक्खस्स दुक्खस्स न को वि दाया
जीवो सयं सारवए वणे णं ।
संतप्पए दुच्चरिअस्स देरा
हक्कारिऊणं सयमेव दुक्खं ॥

८६

सायं असायं च सरीरिवट्ठे
लग्गं जहाकम्मविवागजोगं ।
मच्चेज्ज णो उक्करिसे सुहस्स
न उव्विवेज्जा च दुहागमस्मि ॥

८७

निसाविरामे दिअहो समेइ
दिणावसाणे च उवेइ राई ।
तहेव विस्से सुहदुक्खचक्कं
नाउं अधीरीभवणं न कुज्जा ॥

८८

उदेइ रग्गोऽत्थमुवेइ रग्गो
सहस्सरस्सी विइओ जहेस ।
तहा महन्ता वि समत्तजुत्ता
उवागमे आवय-संपयाणं ॥

85

None is the giver to an embodied soul, of happiness and misery. It itself generates them In reality, it itself invites misery through its immoral conduct and then becomes afflicted.

86

Happiness and misery pursue human beings owing to the rise of various kinds of Karmas So one should not be infatuated with pride at the attainment of prosperity; nor should his mind be agitated at the approach of calamity.

87

When the night ceases, the day breaks and when the day closes, the night falls, in the same way a wise man knowing [the revolutionary turns of] the wheel of happiness and misery in this world, should never lose his mental balance

88

The sun is red when it rises and also when it sets, similarly the great men are and remain the same in glorious prosperity and overwhelming calamity.

८९

जहुजलं हाडयमग्गिताके
सिआ महंतो तह आवयाए ।
दुक्खप्पसंगो खलु सत्त-हेम-
परिक्खणाए कसवट्टिअव्व ॥

९०

पत्ता विपत्ती नियमेण भोग्गा
वारिज्जए णेव दुहाणओ सा ।
करेज्ज से संसहणं समेण
चयोऽवहा कम्मिअसंकलाणं ॥

९१

अप्पाणरूवेण तणुं विअंता
विअंति नेअं खलु को अहं ह्मि ।
एअस्स णो सस्सरणं जगस्स
धुवे भमो फुजइ केरिसोऽयं! ॥

९२

महंतमायंसमुवेअवन्ता
सरूवसक्खाकरणे जयंति ।
लद्धे सरूवम्मि न किंचि पप्पं
न सिज्झएऽणप्पमुहस्स सेअं ॥

89

As gold attains purity in fire, so also the high-souled one in calamity Truly the time of calamity is a touch-stone for the golden character

90

The adversity that befalls one, has surely to be undergone It cannot be warded off by any kind of evil reflections So one should suffer it with patience Otherwise there would be increased the ties of karmas [It does not denote not to remedy, proper correctives essentially deserve to be taken]

91

Those [with the idea of super-imposition of their self] who identify their bodies with souls, do not realize their true nature—they do not know who I am This world has forgotten its own self Oh, of what sort this bewildering delusion of one's own self is !!

92

Those who have firmly fixed their highest ideal, strive for self-realization. Self-realization leaves nothing to be attained Real welfare cannot be achieved by one, who is not directed to the soul (आत्ममुख) i e who does not work with a view to attain self-realization

९३

इमो जणो माइमुहो सिसुत्ते
तारुण्णकाले तरुणीमुहो च ।
जरागमे पुत्तमुहो हवेइ,
न मोहलुकोऽण्णमुहो तु होइ ॥

९४

पुव्वं पुरीसम्मि किडिव्व होज्जा
तओ पुणो वम्महगड्डहो ऊ ।
जरागवो अक्कमणे जराए
सिआ मणूसो न पुणो मणूसो ॥

९५

संपाविउं अप्पणयं विकासं
लिच्छंति देवाणि वि माणुसत्तं ।
तमेव किं तं मइलीकरेसि ?
संसारपावासुअ ! सोवसे किं ? ॥

९६

सयेहिअं साहिउमूसुओ सि
परं सहाऽऽगच्छिइ णेव किंचि ।
तुमेऽत्थि चे किंचण बुद्धितत्तं
चिंतेहि ता सासयमंगलस्स ॥

93

This human being has a leaning towards his mother in his infancy, towards his young wife in his youth, towards his sons again in old age but a fool as he is he has never any leaning towards self.

94

This human being [in infancy] is rolling in filth like a hog, and afterwards [in youth] he is swayed by passions like an ass, and after then he resembles an old ox when overtaken by old age, but he never acts like a true man in his whole life

95

Even gods long for human birth in order to obtain spiritual elevation, then why do you defile the same? O wanderer in the world-revolution (संसार)! why do you slumber?

96

You always remain eager to achieve worldly objects, but nothing will accompany you If you have something of intelligence, think of the way of eternal welfare

९७

जुण्णा जरा किं मरणं मयं किं
गया हया किं जुवया सया किं ? ।
किं संपया निब्बल-ऊसवा वा
जं मोहपासुत्तमणो सया सि ? ॥

९८

मणोबलं इंदियपाडवं च
सत्थं सरीरस्स च विज्जए जा ।
उत्तच्छ काउं पुरिसत्थसिद्धिं
वुड्ढत्तणे किंचण ते न होही ॥

९९

निवो वि रंको छुहछीणकुच्छी
बली वि होज्जाऽऽमयजज्जरो च ।
वच्चेज्ज हेट्ठं पुण उच्चओ वि
उवत्थिए कम्मणदुव्विवागे ॥

१००

कम्मुब्भवं नाडयमेअमत्थि
विराइ अब्भे सरअस्स वाऽऽसु ।
अस्सिं पवंचे फुडनिग्गुणत्ते
भवे सुही मोहवसंवयो णो ॥

97

Has old age lost its sting? Is death gone from this world? Are diseases impotent? Is youth everlasting? Will prosperity be permanent? Why do you then remain in illusory sleep?

98

So long as mind is active, so long as senses can work and so long as the body is sound, try to realize the ideal of life In old age you will not be able to do anything

99

When Karma is ripe for painful consequences, even a king becomes a pauper with belly emaciated with hunger, even the strong decays with diseases and even the exalted is reduced to degradation

100

The whole phenomenal world is a drama acted by Karma It will vanish in a moment like a cloud in the autumn So a wise man should not allow himself to be deluded by the phenomenal expansion apparently unsubstantial

१०१

दुहाणि भोच्चा सुबहूणि जत्थ
सरीरिणो जम्मणमावहंति ।
दट्ठूण तं ठाणयमेव भूयो
पावंति मोअं इह मोहलीला ! ॥

१०२

सुहाहिलासेण जलन्तकाम-
इंगालजालासु निअं खिवंति ।
मोहंधलत्ता सलहव्व किंतु
बाहा सवप्फा फलओ मुअंति ॥

१०३

एसा मई चे विसयाणुसंगा
समं समागच्छिइ कामवित्ती ।
तमेअमन्नाणविअम्भिअत्तं
अज्जेण वण्हिव्व विवड्ढए हि ॥

१०४

परिट्ठिआ जत्थ सरीरसत्ती
अहिट्ठिओ जत्थ मइप्पगासो ।
ववट्ठिआ जत्थ सुरुव-कंती
मोहेण तं हम्मइ विज्जमेव ! ॥

101

The embodied beings become extremely glad when they again look at the place from which they take birth, suffering immense misery Oh ! of what kind is the play of passion ?

102

Men like moths, through blindness of infatuation, cast themselves in the blazing flames of the fire of passions, in order to achieve happiness, but consequently they have to shed hot tears

103

If you believe that passions will subside with the indulgence of sensual pleasures, then this belief of yours is the result of ignorance, because, on the contrary, the passions are greatly excited by enjoyment as fire is more inflamed by pouring purified butter [Ghee] in it.

104

By yielding to illusory attachment one destroys one's vitality [elixir fluid] which is the source of bodily strength and which develops intellectual powers and charming loveliness

१०५

धोअं वि वेरग्गसुहारसेणं
आपइ चित्तं मइलं पुणाऽऽसु- ।
विआरहेउस्स उवागमम्मि,
अप्पं हु अप्पा अबलो हणेइ ॥

१०६

जहेंदियासा मणरूवसूओ
जुञ्जेइ तेऽत्थेसु तहा चलंति ।
पाडंति गड्डे पुण मूढमत्तं
हा! केरिसं एस परासयत्तं! ॥

१०७

जयत्तईसासणसत्तिओ वि
मणोवसीकारबलं पहाणं ।
सच्चो पहू सो न विकीरए जो
विकारसामग्गिसमीवगो वि ॥

१०८

झेयत्थिरो सुद्धविवेगबोहो
पचंडधिज्जो विसया निअत्तो ।
अज्झप्पभावासढिलो भवे चे
कुज्जा सरो तस्स विसंठुलो किं? ॥

105

The temptations being near, the mind though purified with the nectar of renunciation, becomes at once defiled again Indeed, the feeble soul degrades itself

106

The senses proceed horselike to those regions [objects] to which the charioteer-mind leads them, and they cast down the ignorant soul in an abyss Oh ! what a servitude is this ?

107

The strength of curbing the mind is superior even to the ruling power of the three worlds He is truly great who is not affected by seductive passions even in the midst of immoral impellent forces.

108

If one intent upon the ideal, endowed with unstained discrimination and indomitable courage, and averse to sensual pleasures, be absorbed in the contemplation of self, Cupid is powerless before that person

१०९

एसोऽत्थि सारो कसिणस्स सत्थ-
सत्थस्स सव्वेहि समस्सरेण ।
साहिज्जमाण सुविसारएहिं-
अप्पाणसाहीणयमावहेज्जा ॥

११०

स एव धीरो स च एव वीरो
स एव विज्जं स च एव साहू ।
जेणिंदियाणं अवरिं ससत्ता
वित्थारिआ माणसनिज्जयेण ॥

१११

सव्वप्पाणिकिवुल्लभावहिअया मोसाविहूणायरा
थूणत्तासमुहा तहा अचिलिआ सव्वंभचेरव्वया ।
लोहोसारसमावहा स-थुवआ दोसेसु अइंसणा
उज्जू वंकभवाऽऽमयाण भिसआ वंदे अहं सूरिसा ॥

११२

वंदे तत्तबुहा अमोल्लसमयासेज्जाणुमण्णा तहा
तिण्हापासुघणाघणा भवतरुप्पारोहपसूवमा ।
आलिद्धा गरुइं खमं अदरिआ विहायकामासया
वेरग्गोज्झरपव्वया पलिविअप्पोद्दाममोहद्दुमा ॥

109

This is the essence of all scriptures, unanimously proclaimed by all the learned -- Secure self--control

110

He alone is courageous, he alone is vigorous, he alone is learned and he alone is a saint, who gets mastery over his senses by curbing his mind

111

I salute to the good whose hearts are wet with compassion for all beings, whose acts are not stained by falsehood, who are averse to theft and deceit who are fully chaste, who are able to check the torrents of greed, who are admirers of others' virtues and indifferent to others' defects, who are straightforward and who are physicians to cure the disease in the form of perverse Samsāra

112

I bow down to them who know the truth, who are lying on the precious bed of equability, who are the showers of rain to the dust of avarice, who are an axe to the sprout of the tree of Samsāra, who have embraced high forbearance, who are free from pride, who have dispelled sensual desires, who are a mountain to the fountain of disattachment and who have burnt the terrible tree of delusion.

११३

सुहाकंखी सव्वो पययइ तयत्थं तिहुअणे
किलेसाणुक्केरा भवइ अणुहोन्तो तहवि सो ।
तएवं संसारं मुणिअ विसमं दुक्खमइअं
महप्पा निस्संगीहविअ निअ-अप्पम्मि रमए ॥

११४

पुण्णाणंदोऽयमप्पा परमबलमओ सुद्धचेयन्नरूवो
सव्वुब्भासिप्पयासो तहवि पविसिउं कम्मुणा हा! जडेणं।
नीओऽच्चंतं मिलाणिं अह विमलदसं नेउमेअं जइत्था
पुव्वुत्तं एत्थ भूयो सुमरइ सुदढं कम्मधारी स मोहो ॥

११५

काउं सत्थं हिअयकमलं चत्तवज्झप्पसंगं
सम्मारामे समुवविसइऽत्तस्स उद्धारणत्थे ।
आलोइत्था अइ! सुमइणो! ऽणाइबद्धस्स सम्मं
होज्जा सप्पावरिमवद्यो मुक्खरायो वि को णु? ॥

११६

इच्चेवं गिहमेहिणो वि समणे सब्भावणालंबणा
अज्झप्पं विरयंति चारुचरिआ सस्साहणाराहणा ।
एएणेव पहेण ते वि भवओ मेल्लिज्जिरे भीसणा
इच्चेवं परिभाविओ पढमओऽज्झप्पोवएसो मणा ॥

113

All beings of the three worlds long for happiness and they strive hard for it, still they suffer various kinds of miseries It is for this reason that the wise, knowing this Samsāra to be full of dreadful calamities, give up all illusory associations and absorb themselves into the realization of Self

114

The soul is by nature full of bliss, pre—eminently powerful, pure consciousness, an illuminator of all the universe, but alas! such a divine soul is completely defiled by stupefying Karmas, so, now you should try hard to invest it with its purity Firmly remember, ignorance is the root cause of Karma

115

Oh, wise persons, quiet your lotus-like heart extricating it from all phenomenal objects, and then encamping in the garden of peaceful quietude consult yourself for the elevation of Soul ensnared in the meshes of Karmas from times immemorial What prince of fools even would bear antipathy towards his soul?

116

Thus even householders, endowed with good knowledge and conduct, paint the spiritual wisdom on their hearts, resorting to highly elevating thoughts, and thus, by such means even they become liberated from this formidable Samsāra Here in the beginning, is in this way explained the brief spiritual teaching

इअ

सत्थविसारय-जइणायरिअ
सिरिविजयधम्मसूरि-गुरुचरण-सीस

णायविसारय-णायतित्थ
मुणिणायविजय-विरइए

अज्झत्ततत्तालोए

संबोहणाणामं पढमं पयरणं
समत्तं ।

वीअं पयरणं ।

'पुव्वसेवा'

१

ओगाहिरोहो जइ दुक्करो णो
किं दुक्करं ता भुवणत्तये वि ।
जोगस्स भूमीअ समागमत्थं
दंसिज्जए ऽयं पढमो उवायो ॥

२

भत्ती गुरूणं परमप्पणो य
आयारसुद्धी चरणं तवस्स ।
निस्सेअसद्देसविवज्जिअत्तं
एसा पकित्तिज्जइ 'पुव्वसेवा' ॥

३

पिआ च माआ च कलागुरू च
वुड्ढा पुणो ताण कुडुम्बवग्गे ।
धम्मप्पगासप्पवणा च सन्ता
गुरूण वग्गो समुदीरिओ ऽयं ॥

४

कज्जो पणामो विणयेण तस्स
चित्ते वि तस्सिं बहुमाणवित्ती ।
विणीअभावो पुरओ अ तस्स
नावण्णवायस्स निबोहणं च ॥

1

Nothing in the three worlds is difficult, if the practice of Yoga be not so Below is described the first means of achieving this task

2

The following constitute what is termed [by Haribhadra Āchārya's Yoga-Bindu] Primary duty [Purva sevā] —worship of the elders and of God, purity of conduct, practice of religious austerities and absence of aversion to final Beatitude

3

Parents, teachers, elders in the caste and saints devoted to preaching conducive to spiritual good—these constitute the class of elders [Guru-Varga].

4

These elders should be saluted with modesty, feelings of respect for them should be cherished in heart, courteous behaviour should be adopted in their presence, and blasphemous talk if carried on regarding them, should not be listened to

५

पुज्जत्तमम्मापिअराण अज्जं
ओमाणकारी लहुवी बुहो वि ।
सेवेज्ज किं धम्मगुरुस्स पाया ?
अवद्धमूलो न हि पहुए दु ॥

६

महोवगारा जगविस्सुआ ते
कायव्वमज्जं खलु सिं उवत्थी ।
मोहाउला ते परिहूमिउं ते
जे धम्मकम्मं चरिउं महन्ति ॥

७

वुड्ढस्स सेव्वा गुरुलोगसेवा
गिलाणसेवा पुण अत्तसेवा ।
संसाहणं जीवणमंगलस्स
सेवापहाणो हि मणुस्सधम्मो ॥

८

पवुद्धतत्ता अणपक्खवाया
महव्वया सग्गुणगारवा य ।
धम्मस्सरूवस्स च धारणम्मि
पडू गुरू संत-गहीर-धीरा ॥

5

Respect for parents is the first essential A man though learned, is unwise if he disrespects them What, can such a man propitiate the religious preceptors ? A tree which has not taken deep roots, is sure to remain stunted

6

They [Parents] are well known benefactors [i e all are under a load of innumerable obligations rendered to them by their parents] To serve them is the first duty They are ignorant, who having tormented them, wish to go on performing religious practices

7

Service to the aged, to the elders, to the diseased and to the distressed is the instrument of making life auspicious Indeed, service is the essential duty of human life

8

They are religious preceptors [Gurus] who know the essence of true Knowledge, who are impartial, who practise great vows [Mahāvratas], who possess greatness by their sublime virtues, and who being tranquil, solemn and patient are clever in preaching the religious principles

९

तहाविहा ते गुरवो भवम्मि
सयं परं णो तरिउं जयन्ति ।
सरीरिणो उद्धरिउं परा वि,
परोवयाराय हि सप्पउत्ती ॥

१०

उच्छन्नरागाइअसव्वदोसो
समत्ततत्तप्पयडप्पबोहो ।
स पुण्णसुद्धो भयवं परप्पो
साहिज्जए 'देव' पयाभिहेओ ॥

११

रागेण देसेण वयं पवुण्णा
तहेव देवो अवि संभवे चे ।
को तत्थ अम्हासु च ता विसेसो
विवेचिउं सम्मइणोऽरिहंति ॥

१२

अरागभावो पुरिसत्थसज्झो
देवस्स तत्तं परमं तमेव ।
छीणेसु रागाइअदूसणेसुं
पुण्णो परो सज्जमुदेइ जोई ॥

9

Not only do such teachers try to cross the world-ocean, but also try to help others to cross it Truly the good always work for the benefit of others

10

The entirely pure Supreme Soul who is free from all faults as attachment etc and whose Knowledge is all-illumining is called God

11

If it is possible for God to be full of attachment and hatred, like us-the mortals, then there is no difference between Him and us The wise may properly distinguish this

12

Freedom from passions is tobe accomplished by efforts This is the very characteristic of God. When impurities such as attachment etc are totally wiped out, then only there arises the divine Light of Omniscience

१३

जो वीअरायो परमेसरो सोऽ-
पियं पियं वा नहि तस्स किंचि ।
रागाइसत्ताऽऽवरणाणि, ताए
जोगे न सुद्धो न च सव्वदंसी ॥

१४

अम्हे सरागा भयवं विरागो
अप्पण्णुणो अम्ह स सव्ववेई ।
सोऽणंतविज्जो वयमप्पविज्जा
अम्हाणमारज्झतमो स तम्हा ॥

१५

गुणाण से संसरणा सचित्त-
सोहप्पवीणीभवणं हि पूआ ।
दोसाऽवणेउं चरिअस्स सुद्धिं
निम्माणिउं कम्मविही समग्गा ॥

१६

चिलासकज्जं विविहं विहेउं
सया सुहेणं समयो मिलेज्जा ।
संपत्थणाए परमेसरस्स
नेवाऽवगासोऽहह को पमायो ! ॥

13

He who is devoid of passions is God He has no likes and dislikes Attachment etc conceal Reality They are the veils to the Soul How can one swayed by them, be called pure and omniscient ?

14

We are passionful, God is dispassionate, We know little, while He knows everything, We are of little power, while He is possessed of infinite power He deserves, therefore, to be worshipped by us

15

To try to purify the mind by meditating His virtues, is really His worship Indeed, the sole object of all religious rites, is the purification of conduct by removing evils in it.

16

Some-how we always continue to spare time for chatting with friends and for enjoying diverse pleasures, but alas ! we do not spare [even a short] time for the prayer of God

१७

अप्पुन्नईए किर वत्थवीए
　　जस्सत्थि चित्तं सिहिरं जणो सो ।
समज्झिउं भागवइं विभूइं
　　लहेइ ओआसमवस्समेव ॥

१८

लोआववायेगवईनिरासो
　　सुदाहिणत्तं च कयण्णुया च ।
सव्वत्थ निंदापरिवज्जणं च
　　संतत्तवो संगयभासिरत्तं ॥

१९

उरालया दुव्वयवज्जणं च
　　कयप्पइण्णापरिपालणं च ।
नालस्सवस्सं पुण अग्गहो च
　　जोग्गेसु कज्जेसु विवेगजुत्तो ॥

२०

सम्पत्तिजोगे णमिरत्तणं च
　　देण्णं न दुक्खेऽज्जव-मद्दवा च ।
महन्तमग्गे च समारुरुक्खा
　　अगिद्धया अन्नहिउज्जयत्तं ॥

17

The man whose heart longs for the real exaltation of his soul, does surely manage to get time for the worship of God

18

Abandonment of scandalous paths, readiness to share others' burdens, gratefulness, abstention from speaking ill of others, praise of the good, necessary speech proper to the occasion,

19

Liberality, refraining from wrongly spending money, keeping of one's promise, not being subjected to idleness, reasonable persistence in proper work,

20

Politeness in prosperity, loftiness of mind even in poverty, straightforwardness, gentleness, desire to follow in the footsteps of the great, contentment, zealousness to do good to others,

२१

सिद्धंतहाणी न य लोगभीए
सव्वत्थ ओचिच्चविधायगत्तं ।
एवंपयारो सयमूहणिज्जो
जोग्गो सयायारविही सुहीहि ॥
[चउहिं कलावअं]

२२

सजीवणं केरिसमारएइ
सुनोइअं जोगपहारुरुक्खू ।
तमंकिअं णेण विचारयाणं
फुडं भवे माणसभूमिआए ॥

२३

तवो निरूवीअ बहुप्पयारो
जहस्ससत्ति उचिओ स काउं ।
देहस्स सुद्धी हिअयुज्जलत्तं
विवेगओ जत्थ करिज्जमाणे ॥

२४

किंचिच्चहाए अवि सम्भवम्मि
तत्थाऽऽयरे णेव पयल्लणिज्जं ।
अब्भासओ सो सुअरो हवेज्जा
कट्ठं विणा कत्थ च अत्थसिद्धी ॥

21

Adherence to one's principles in spite of the opposition of the people, and aptitude for always doing the right thing at the right moment–these, the good persons should understand, constitute the rules of good conduct

22

From this, it will be clear to the considerate ones to what moral height a man who wishes to tread the path of Yoga, must raise himself

23

Austerities are of various kinds, a person should practise them according to his capacity If the austerities are properly practised they purify the body and ennoble the mind

24

Even though some pain may be caused by the religious austerities, yet a man should not view them with dislike They become easy through practice Can there be any success without endurance ?

२५

अप्पाणलाहे च सरीरलाहे
उवोसिअं होज्जइ सुवओगि ।
मला सरीरस्स मणस्स आवि
छेत्तूण जीअं विकसावए जं ॥

२६

विसुद्धअप्पाणसमीववासं
ओआस-अत्थं पभणंति धीरा ।
कसायनासं विसयाणुसंग-
च्चायं विणा सिज्झइ नोववासो ॥

२७

न वत्थवो भोअणमत्तधम्मो
देहस्स संगेण करिज्जए उ ।
जुत्तो अणाहार-महापयत्थं
ससत्तिओ अब्भसिउं तवो ता ॥

२८

दुच्चिंतणा अक्कमिरे न जत्थ
जोगा च संपाउणिरे न हाणिं ।
अक्खाणि णो णिज्झरिरे पुणाइ
कुज्जा तवं तं सुविचारजुत्तं ॥

25

Religious fast, which is very useful to soul and body, elevates life by dispelling physical and mental impurities

26

According to the wise the word Upavāsa [fast] means dwelling near the pure Soul It [Upavāsa], in reality, cannot be accomplished without the removal of passions and worldly pleasures

27

Eating is not the real nature of soul It is due to its contact with the body Therefore it is proper to practise austerities according to one's capacity, in order to attain that high state where the need of food etc vanishes

28

These austerities should be wisely performed, so that evil thoughts do not distract the mind and the resulting powers [of body, mind and speech] and senses are not impaired

२९

रोगाइदुक्खाइअपारवस्से
कहं मणुस्सो लहए समत्तं ।
अप्पाणकल्लाणनिबंधणं नु
तवं न सेव्वइ समायरेइ ! ॥

३०

वयंति संता: सहिवज्जए च
सव्वस्स दुक्खस्स भयंकरस्स ।
विविच्चनवा पुण कम्मसिट्ठी
ता संगम्मईणमिणं न जुत्तं ॥

३१

आयंण मुत्ती न पुणाइ लोगा
सोगा च रोगा च भयंति निच्चं ।
सोगेण मोक्खो खलु अप्पए वे
लोगस्स किं, को च भवे अडन्तो ? ॥

३२

सत्तस्सरूपं पवयंति कम्म-
फलत्थिणोऽणंतदुहण्णवाहा ।
सव्वं दवस्सं अह रोगजिज्जा
सव्वं दवस्सं अह सोगजिज्जा ॥

29

Man suffers all pains when he is subjected to diseases and the like; but he does not willingly practise religious austerities for the sake of spiritual welfare !

30

The wise declare and the truth is brought home to us that this phenomenal world is terrible like conflagration, and that the Karmic forces are excessively odd Such being the case, it is not proper for a human being to be enjoying worldly pleasures like worms

31

It is renunciation and not worldly enjoyment that leads one to Emancipation Sensual enjoyments and diseases are close associates What is the use of Yoga and who will remain transmigrating from one life to another in the world [Samsāra] if it is possible to attain liberation by enjoying pleasures ?

32

Enemies infinitely powerful in the form of Karmic forces reside in this body Food should be taken if they are to be nourished and avoided if they are to be [dried] destroyed

३३

सम्माइओ चे तव-आयरेणं
कट्ठस्स सम्मं सहणस्सहावो ।
हिआवहो होइ सहस्सहुत्तं
रुद्दो न होही मरणक्खणो वि ॥

३४

भुत्ती सइं वा रसवज्जिआ वा
थेवोण-कुच्छी, मिअवत्थुहिं वा ।
मिट्ठासणाणं पि समत्तओ वा
उप्पालिआ सा वि तवस्सरूवा ॥

३५

गद्धस्स दूरीकरणं तवोऽत्थि
एत्तं रहस्सं इह तस्स सव्वं ।
धन्ना रमंतेऽत्थ विवेगदीव-
प्पोब्भासिअप्पुन्नइहेउमग्गा ॥

३६

कल्लाणरूवो परमोऽववग्गो
भवाहिणंद्दा गरिहेइरे तं ।
अन्नाणसामज्जमिणं, न तच्चा
सुहस्सरूवं परिजाणिरे ते ॥

33

If the lesson of endurance be learnt through the practice of austerities it becomes useful in many ways; even the pangs of death are lessened thereby.

34

Taking meals once a day, taking flavourless meals, eating less than necessary, taking temperate meals and the eating of very delicious food with indifference–these are also varieties of Tapas

35

Abating sensual desire is the very essence of Tapas Blessed are those who delight in it treading the paths of spiritual development illumined by the light of discrimination

36

Liberation, which is the stage of highest welfare, is censured by those who feel happiness in worldly pleasures But this is the climax of ignorance. They do not know happiness in its real nature.

३७

संसारभोगे सुहमब्भिइज्जं
मण्णन्ति जे लुत्तविवेगनेत्ता ।
निस्सेअसं ते णणु णीरवन्ता
दयापयं नाणिमहासयाणं ॥

३८

सुस्साउभुत्ती महुरं च पाणं
मणोण्णवत्थाहरणाइधाणं ।
इओ तओ पज्जडणं जहिट्ठं
वयंसगोट्ठी सुमुहीमुहं च ॥

३९

इच्चाइअं सम्भमणेगरूवं
संसारवासे पगडाणुभूइं ।
मोक्खे कुदो परिसखेडयस्स
लड्डू पसारेंति जणे कुबोहा ॥
[जुम्मं]

४०

संसारभोगेसु सुहं जमेव
पडिज्जए तं खलु दुक्खमत्थि ।
तुच्छत्तणाओ, खणभंगुरत्ता,
भीसालिअत्ता विअणोलिहिं च ॥

37

Those blinded by ignorance who believe unparalleled bliss in worldly pleasures, disregard Absolution Such are, indeed, pitiable from the point of view of the wise

38-39

Delicious food, sweet drinks, charming dress and ornaments, freedom of movements, parties of friends and company of beautiful women—such and other kinds of happiness are apparently experienced in this world, but they are absent in the Absolution Persons of perverted knowledge spread such poisonous and palatable notions [as sweet-balls] among the ignorant

40

Whatever happiness is conceived to exist in the enjoyment of worldly pleasures is nothing but misery, because it is valueless, transitory and mixed with various kinds of torments

४१

कम्मप्पणासप्पभवं अणंत-
प्पगासजुत्तं सुहमव्विइज्जं ।
बिन्दू तिलोईसुहमत्थि जत्थ
मुत्तीअ वम्फेज्जइ को सुही णो ? ॥

४२

एवं च मोक्खापडिकूलवित्ती
सिरोमणी वज्जरिओ उवाओ ।
जस्सि थिए निव्वलए परो वि
उवायरासी इहरा निरत्थो ॥

४३

इच्चेव जोगप्पुदुमाहिगारि-
पवत्तणं सीसिअमत्थ ईसि ।
जहव्व मग्गे इह संचरन्ता
सम्मत्तिणो गंठिभिआअ होन्ति ॥

४४

विमलं खलु तत्तदंसणं
इह 'सम्मत्त'पएण वुच्चइ ।
अववग्गपुरप्पवेसणं
न भवे मुद्दमपाविअस्स णं ॥

41

Who will not long for the attainment of that unparalleled happiness accompanied by infinite [spiritual] light, which is the result of the destruction of all the Karmic forces and before which all the pleasures of the three worlds, are nothing ?

42

So inclination towards Absolution is the chief means, in the presence of which other requisites, if absent, become available, while in the absence of which all other requisites of Yoga, are of no use.

43

Thus is shortly described the mode of conduct which a novice in the practice of Yoga, should follow Those who observe it properly, are able to cut off the Karmic knots, and attain right belief (सम्यग्दर्शन).

44

The unsullied perception of The Truth is called Samyaktva [right faith] This right faith is the passport for admission into the city of Liberation Without this passport, no one is entitled to Liberation [Moksha]

इअ

सत्थविसारय-जइणायरिअ
सिरिविजयधम्मसूरि-गुरुचरण-सीस

णायविसारय णायतित्थ
मुणिणायविजय-विरइए

अज्झत्ततत्तालोए

'पुव्वसेवा'णामं बीअं पयरणं
समत्तं ।

तीअं पयरणं ।

अट्ठंगजोगो

१

मोक्खो स दुक्खाणणुविद्धमेवाऽ-
णंतं सुहं सासयमत्थि जत्थ ।
समग्गकम्मक्खयलक्खणो सो
न निव्वुई कम्मलवे वि सेसे ॥

२

सग्गावग्गा पिहमेव संति
सग्गा हि पाओ भवए, न मोक्खा ।
सग्गे सुहं इंदियजं सतावं
मोक्खे सरूवं अदुहं अणंतं ॥

३

अप्पा सकम्मा पुण वीअकम्मा
संसारिओ भण्णइ तत्थ अन्नो ।
दाविज्जए निव्वुअ-मुत्त-सिद्ध-
वग्गाइसद्देहि अकम्मओ अ ॥

४

पुव्वीअ जोगस्स पहं पुराण-
जोअण्णु-संता अववग्गहेउं ।
अट्ठंगभेओ स पुणो पसिद्धो
आइण्णए तत्थ कहेउमेण्हि ॥

1

Final emancipation is that state where there is boundless and eternal bliss unalloyed with miseries It is characterised by the destruction of all the Karmic forces Final beatitude cannot be attained so long as there is left even an iota of Karma

2

Heaven and final beatitude are quite different states, because one is certainly to fall down from heaven, while there is no such lapse from final beatitude The happiness in heaven is derived from senses, and is alloyed with affliction, while that in final beatitude, being of the very nature of the Supreme Soul, is infinite as well as is unmixed with misery

3

Souls are of two kinds, namely, those subject to and those free from the forces of Karma; the former are termed embodied beings (संसारी), while the latter are designated Nivrita, Mukta, Siddha, Brahma etc

4

Ancient saints conversant with Yoga have chalked out to us the path of Yoga for the attainment of Absolution It is treated under eight heads A brief exposition of it will be attempted here

५

जमणियमाऽऽसणपाणा-
यामा पच्चाहिई अ धारणयं ।
झाणं तहा समाही
इअ अट्ठगाणि जोगस्स ॥

६

तत्थाऽहिंसासच्चाऽ-
तेअब्बंभापरिग्गहा य जमा ।
णियमा सोअं तोसो
तव-सज्झाया तहेस-पणिहाणं ॥

७

एगंतओ जुत्तिसहा सरीर-
सरीरिणो णेव अभिन्नयाए ।
परो भवो कस्स हि संभवेज्जा
नासे सरीरस्स सरीरिणासा? ॥

८

एवं न एगंतपुधत्तणं पि
जुत्तं सरीरस्स सरीरिणो अ ।
एवं पि हिंसा उववज्जए णो
देहिस्स देहस्स विणासणे वि ॥

5

Self-restraint (यम), observance of religious and moral rites (नियम), different postures of the body (आसन), suspension and suppression of the breath (प्राणायाम), withdrawal of the senses from sensual objects (प्रत्याहार), concentration of the mind (धारणा), contemplation (ध्यान) and profound meditation(समाधि)-these are the eight stages of Yoga

6

Non-injury (अहिंसा), truthfulness (सत्य), refraining from stealing (अस्तेय), celibacy (ब्रह्मचर्य),renouncement of all sorts of property (अपरिग्रह)-these constitute restraint [Yama], while purification (शौच),contentment(सन्तोष), austerities (तप), study of spiritual truth (स्वाध्याय), and contemplation of God (ईश्वर-प्रणिधान) these form religious observances [Niyama]

7

It does not stand to reason to say that the body and the embodied soul are absolutely connected, because if we suppose the soul perishing with the body, the existence of the other world remains unaccounted for

8

Neither can it be reasonably maintained that the soul and the body are absolutely separate, because then the soul would not feel distress by injuring the body and so there will be no Hinsā even if the body of a living being be destroyed

९

मेहाविणो ता पडिपंति देहा
भिन्नं पि देहावरिअं कहंचि ।
जोगा अभिन्नंति सरीर-घाए
भवे वहा तं णिगदंति हिंसं ॥

१०

आ कीडया आ य सुराहिराया
सव्वत्थ जीवेसु सुहासुहस्स ।
पियापियत्तं परिचिंतिऊण
कत्थावि हिंसायरणं न कुज्जा ॥

११

सरीरिणो वल्लह-वल्लहं च
पाणा सुवं ताण कए मणुस्सा ।
सामज्जलच्छिं पि परिच्चयंति
ता किंविहं दाणमलं वहस्स ? ॥

१२

अन्नस्स चित्तंबुरुहस्स खेअ-
हिमोद्गेणं पगिलावणे वि ।
हिंसावगासं परिपज्जरंति
कहीकिईए पुण देहिणो किं ? ॥

9

The wise persons therefore believe that the soul, though distinct from the body, has come to be encased in it and that this relation brings about, somehow or other, an identity between them Hence the pain caused by hurting the body or by the loss of body is called injury [Hinsā]

10

All the creatures from Indra down to a worm like happiness and dislike pain Taking this into consideration, a person should ever refrain from doing harm [to others]

11

One's own life [Prāna] is the dearest thing to the embodied beings For its sake alone, even sovereignty is discarded Can we then conceive of any charitable act to expiate the sin of killing ?

12

Even injuring the lotus-like heart of another by the cold water of causing pain, is considered by wise persons to be a kind of Hinsā [injury] Much more it is a Hinsā if a life is blotted out from the surface of this world

१३

न पावहेऊ सुकयाय पाबु-
च्छेआय वा पाणिवहो कयाइ ।
किं जाअए जीअविणासहेऊ
हालाहलं जीविअसंपयाए? ॥

१४

दवामु मो कंटकभंगमेत्ता
पाणी वहे केदृह-दुक्खिओ णु? ।
पाणी हणंताऽहव दूममाणा
अप्पस्स वेरं परिवड्ढवंति ॥

१५

हिंसा परस्साऽसुहचिन्तणे वि
परावयारे पुण वुच्चए किं? ।
विस्संगिमित्तीरइलक्खणं जो
णासी अहिंसं स मुणीअ तत्तं ॥

१६

धम्मो अहिंसं अवलंबमाणो
हिंसाइ आविब्भवए कहं णु? ।
न जाअमाणाणि हि पाणिआओ
जसंति पोम्माणि हुआसणाओ ॥

13

The slaughter of beings, being itself the cause of sins, neither brings merit nor destroys sin Can the deadly poison [Halāhala] which destroys life, ever prolong it ?

14

We are pained when even a thorn is pierced in a part of our body, how much then would a being which is being killed, be agonised! Those who kill and torment others increase self-enmity

15

Even thinking ill of others is a Hinsā, then what to say of doing ill to others? He who has understood Ahinsā to be universal brotherhood, has realized the truth

16

Merit which accrues from non-injury can never accrue from injury Lotuses which grow in water can never have fire as their source

१७

परस्स दुक्खीकरणं कसाय-
विकारजोगेण कहंति हिंसं ।
परोवयारप्पवणक्किआए
भवे न हिंसा जणणे वहाए ॥

१८

असावहाणा वि थिई अहिंसा-
कज्जम्मि वाहिप्पइ णाम हिंसा ।
सव्वेसु कज्जेसु धिओवओगो
भवे सुहेसी जयणापयट्टो ॥

१९

सव्वप्पयारेहि वयं अहिंसं
सामच्छहीणो चरिउं गिहत्थो ।
थोराण अंगीण निरागयाण
संकप्पओ हिंसमवाकरिज्जा ॥

२०

स हिंसगो वुच्चइ जो सरीरा
अहिंसगो माणसओ सहिंसो ।
काएण हिंसासयणे वि सुद्धो-
वओगचित्तो भणिओ अहिंसो ॥

17

Causing pain to others through the influence of passions, is called Hinsā In a benevolent good action there is no Hinsā, even if pain is caused

18

Negligence with respect to the observance of Ahinsā, is also a Hinsā He who is desirous of his own good, should in every action be careful and devoted to the principle of Ahinsā

19

Those householders who are unable to fully observe the vow of Ahinsā, should refrain from intentional injury [Hinsā] to innocent creatures who are Trasa-mobile [moving beings, opposed to Sthāvara-stationary-immobile]

20

Those who are mentally violent though non--violent physically, are violent, while those whose bent of mind is piously inclined, though violence is physically committed by them, are truly non-violent

२१

एवं च णो दुब्बलमाणसम्मि
धम्मो अहिंसा लहए पइट्ठं ।
अओ अहिंसा खलु वीर-धम्मो
वीरो हु सम्पालइ वीर-धम्मं ॥

२२

परम्मि सारीरिअसोरिअस्स
पदंसणाओ अहिओयसालिं ।
सण्णाणचित्तस्स समत्थिरत्तं
हिंसाइ उक्किट्ठबला अहिंसा ॥

२३

हिंसापइट्ठं पडिहिंसगत्तं
वेरेण वेरस्स परंपरा य ।
एवं अहिंसा खलु वेरि-चित्तं
णामेइ, तोसेइ, वसीकरेइ ॥

२४

तेओ परो एस परा सिरीमा
इणं परं भग्गमिदं महत्तं ।
नरिन्द-देविन्द-मुणिन्दमुंड-
णमंसिअं सव्वमहव्वयं जं ॥

21

Thus, it is established that those who are mentally weak, cannot practise the path of non-violence Non-violence is the path for the brave, and only the brave can tread on that heroic path

22

It is very difficult, say rather very heroic to show forgiveness or to keep equanimity of mind towards the opponent than to exhibit physical prowess to him The power of non-violence is really superior to that of violence

23

Counter violence is born from violence, from revenge follows a regular succession of hostility The force of non--violence is such that before it even the heart of an enemy bows down and it makes him gratified and submissive

24

This is the refulgent light, it is all—surpassing wealth, it is the best fortune and real greatness, namely the great vow of truthfulness adored by the humble heads of the lords of the human world, of heaven and of sages.

२५

मोसा उदीरिज्जइ जम्मि अत्थे
मोसावराहम्मि तहिं च अत्थे ।
केरिच्छयं अन्तरमिक्खणिज्जं
जुत्ता हि कज्जेसु तुलासमाधी ॥

२६

धणज्जणं नायपहाणुकूला
वएइ को उज्जमओ असक्कं ? ।
आरंभओ धीरिअओ उ सज्झा
आवज्जमाणा पडिकूलजोगा ॥

२७

सव्वे वि दोसा पडिसंति संते
जहत्थवाए पविअम्भमाणे ।
मिगाहिराए परिकोलमाणे
दंतावलाणं हि कुओ पयारो ? ॥

२८

गच्छेउ लच्छी, सयणा अराई-
भवंतु, पव्वायउ कित्ति-वेल्ली ।
अज्जेव ओहावउ वा वि मच्चू
छिवेज्ज धीरो अलिअं तु णेव ॥

25

A man should examine the difference between falsehood and the object for the attainment of which it is uttered Intellect in action should work like a balance

26

Who says that wealth cannot be obtained in trades justly and honourably conducted? Of course a man should bear with patience the obstacles which beset his path in the beginning

27

When the principle of truth fully develops in man, all his faults vanish Is it possible for elephants to roam where the lion sports?

28

Wealth may be destroyed, relatives may become enemies, ill-fame may spread around and death may approach at this very moment, but a wise person should never tell a lie.

२९

किलिस्सए जीअ सरीरधारी
सच्चं पि तं णो निगदेज्ज वायं ।
पुट्ठो वि जंपेज्ज कयावि मम्मा-
विकक्कसं वेरनिबंधणं णो ॥

३०

पुणंति ते सक्कम-अंबुएहिं
पिच्छीतलं सुन्दरभागधेया ।
जेसिं विचारं वयणं तणुं च
मूसा-विसं णो रिअए कयाइ ॥

३१

वच्छो पुलुट्ठो वि हुआसणेणं
संदीभवे दुव्वयसा न लोओ ।
सच्चं वयं अल्लिवए मुअं जं
तं चंदणं णो रयणावली णो ॥

३२

चला च लच्छी विसढा य भोगा
सत्थेगमग्गा सयणा समग्गा ।
अओ किमत्थं खणजीविअम्मि
मुसं वएज्जा फरुसं व हन्दि ? ॥

29

A person should not speak even truth if it causes pain to another Even when asked he should ever refrain from uttering harsh and stinging words which generate hostile feeling

30

Those persons of enviable fortune whose mind, speech and actions are not contaminated with the poison of falsehood, indeed purify the earth with the prints of their lotus--like feet

31

A tree even though burnt down by fire, puts forth new foliage, but the wound made by cruel words never heals Neither sandal paste nor a necklace of jewels is able to give that pleasure which truthful speech gives

32

For what purpose, should a man resort to falsehood, when the life is evanescent, the wealth is transitory, the objects of pleasure are vexatious and all the relatives are engrossed in seeking self-interest ?

३३

अपच्चयं निम्मवए जणे जं
ठाणं पणामेइ दुवासणाणं ।
दोसा वहुत्ता कमसो जणेइ
न धीरसाली अलिअं वएइ ॥

३४

वयाणि सेसाणि वुहा अहिंसा-
सरम्मि पालीसरिसाणि वेंति ।
सच्चस्स भंगे पुण पालिभंगा
अणग्गलं तं खलु विप्पवेज्ज ॥

३५

धणं हरन्तेण परस्स दिण्णो
दावो सधम्मोववणे सढेण ।
न सं हिअं सत्थ-सुहं सवेइ
रुण्णो अमू ता अवहा वि भट्ठो ॥

३६

दालिद्द-दोहग्ग-अकित्ति-देह-
च्छेआइअं थेअ-फलं निएउं ।
सन्नामणिज्जं न हु किंपि थेअं
छुच्छं पि गेज्झं न वले अपुच्छं ॥

33

The patient one does not speak falsehood which creates distrust among people, which produces wicked desires in the mind and which gives rise to manifold sins one after another

34

Wise persons believe all other vows to be embankments of the lake of non-injury. So swerving from the vow of truthfulness, is pulling down the bank and then the water [of non--injury] flows unchecked

35

A vile person who robs another of his wealth, burns the garden of his own religious merits by doing so The stolen wealth does not allow a man to enjoy it with ease That wretched person is thus deprived of happiness here as well as in the next world

36

Seeing that poverty, bad luck, infamy and mutilation of body, etc. are the fruits of theft, a person should give up this habit, even a blade of grass should not be touched without permission

३७

अज्जावि णो दिट्ठमिणं सुअं वा
जं चोरिआलम्बणओ मणुस्सो ।
होसी धणं संचिणिऊण सक्को
सुहोवभोगम्मि अभिव्भलत्तं ॥

३८

जो चोरिआ-डाइणि-लंपडो सो
सत्थं न हारीअ परं परंतु ।
दिहिं च विज्जं च मइं च मेरं
होही कुही पेच्च वि ओसिअन्तो ॥

३९

मारिज्जए जो लहए खणं सो
इक्को च्च दुक्खं, हरिए धणे उ ।
सपुत्तपोत्ताइगणो स जाव-
ज्जीवं ति होज्जा सइ थेअ-हित्थो ॥

४०

नीआइनीअं खलु तक्करत्तं
अत्थेअवित्ती पुरिसत्थ-सत्तं ।
पसत्थहत्थस्स य साहुवाओ
समंति दुक्खा य परत्थ णाओ ॥

37

Uptil now, we have neither seen nor heard that a man has, by accumulating wealth by theft, been able to enjoy happiness without a lurking sense of fear

38

Not only does the unfortunate man who is addicted to the witch in the form of theft, lose peace of mind or health, but also steadiness, strength, discrimination, modesty and good state in the next world

39

A man, who is murdered, suffers pain alone and that too for a moment, but with the deprivation of wealth a man suffers during his whole life and along with his sons, grandsons and all the family The habit of stealing, therefore, should be given up

40

The habit of stealing is indeed the meanest thing, while non-stealing is the path of right action or the field of manliness The man whose hands are unstained with sin, is praised, his difficulties, if any, are overcome and he obtains heaven after death.

४१

जस्सिं पईवे सलहंति दोसा
जहिं मिअंके परितावसंती ।
जत्थम्बुनाहे गुणमुत्तभूई
तं थुव्वए केण न बम्हचेरं ? ॥

४२

सहस्सभाणुम्मि जहिं तवन्ते
नस्सन्ति सव्वावय-अंधयारा ।
इट्ठत्थसंपायण-कप्परुक्खे
अणुक्खणं जग्गउ तत्थ बम्हे ॥

४३

सीहासणे वंदइ अच्छमाणो
सुरेसपो जा सुइ-भत्ति-अड्ढो ।
ते बम्हचेरव्वयबद्धचित्ता
माणंसिणो भूमितले जयंति ॥

४४

फलंति मंता वहए अ कित्ती
संनिज्झमुग्गमत्थइ देवया वि ।
अकुरसंसाहिअमंगलम्मि
परिप्फुरन्तम्मि वयम्मि बम्हे ॥

41

Who does not eulogize the vow of celibacy which burns down all faults, as a lamp does moths, which like the moon alleviates agonies and which like the ocean produces the jewels of virtue?

42

Every moment one should be attentive in observing the vow of celibacy which, like the sun shining with full lustre, destroys the entire darkness of calamities and which, like the wish-yielding tree, gives the desired objects.

43

Those high-minded persons intent upon observing the vow of celibacy, to whom Indra, the lord of the gods, humble with pure devotion, bows down, while taking his seat on the throne, are always victorious in the Earth

44

When the vow of celibacy, which leads to life of highly auspicious state, shines forth, the sacred Mantras fructify, the fame spreads over the Earth and even the gods honour the chaste persons with their paesence.

४५

अत्थीण भूरिं बलमल्लिवन्तो
रत्तप्पवाहं विकसावमाणो ।
मुहे पयावारुणयं सिरन्तो
धीरस्स बंभो सुविचारलम्भो ॥

४६

न तं मुअं पुण्णनिसायरस्स
पहुप्पिरे पागडिउं पहाओ ।
न तं रसं दिव्वफलाणि आवि
मुअं रसं जं विअरेइ बंभो ॥

४७

जो पाणभूओ चरिअस्स, जो अ
हेऊ परब्बम्हपयस्स, जम्हा ।
निरेइ मेहा सरिअव्व सेला
बम्हो महागारवभाणभूओ ॥

४८

इहं परिट्ठा तइसो परत्थ
जम्हा न तं मेल्लिअ बंभसीलं ।
आवायमेत्ते रमणिज्जमंते
घोरं व किंपागमुवेज्ज मग्गं ॥

45

Celibacy which gives immense strength to the bones, which develops the corpuscles of blood and which imparts the glow of vigour to the face, is attained by the resolute only with good thoughts

46

Neither the full moon nor the celestial fruits are able to give that pleasure and satisfaction which chastity bestows

47

The vow of chastity, which is the essence of character, which is the origin of unity with the Supreme Spirit and which is the source of intellectual lustre just as a mountain is that of a river, is the receptacle of high grandeur

48

A man should not give up the path of celibacy which secures excellence in this world and heaven in the next, and resort to such a wicked path which is fascinating in the beginning but bitter in the end like the fruit of Kimpāka

४९

तवव्व देहम्मि न तावहेऊ
भत्तिव्व हेऊ न पुणो समस्स ।
न वित्त-कालाइवयव्ववंक्खी
बंभो परं जीवणमुब्भनेउं ॥

५०

सामच्छसाली गिहमेहिणो णो
जे सव्वहा बंभमहव्वयाय ।
ते देसओ तं वयमायरेज्जा
सदार-तुट्ठा परदारवज्जा ॥

५१

इत्थि व धूअं भइणि व अम्मं
निअं कुदिट्ठीअ अविक्खमाणे ।
झाऊण उग्गं निअकोह-तावं
कुज्जा कुदिट्ठि न परंगणाए ॥

५२

दूरे परत्थीगमणं सपत्ती-
जोगो वि मेरारहिओ न जोग्गो ।
पइस्स पत्तीअ सुसीलयाए
सुहासमो दंपइ-जीवणस्स ॥

49

Celibacy, which does not pain the body like religious austerities, which does not subject it to exertion as devotion and which does not require the expenditure of time, money and the like, is a highly powerful life leading upward

50

Those householders who cannot always and wholly observe the great vow of celibacy, should observe it partially by being faithful to their wives and avoiding the contact of other women

51

One gets wrath and is pained to the quick, when another looks with an evil eye at one's wife, daughter, sister and mother Experiencing thus, and thinking that others may also feel similarly, one should not entertain evil intention about others' wives.

52

When it is improper for one to passionately indulge in the company of one's own wife, what then to say about another's wife The happiness in married life depends upon the moral purity of both the husband and wife.

५३

विज्जं सरीरस्स समत्थि राया
हए अ राइम्मि पुरस्स हाणी ।
रक्खेज्ज तम्हा सरओ सरस्स
तं वम्हसंनाहघरं करित्ता ॥

५४

सव्वस्सणासो वइरं च चंडं
बंधो अ देहंतभयाउलत्तं ।
परत्थ घोरत्थलसंथवो अ
परंगणासंगम-दुप्फलाइं ॥

५५

सारंगनेत्तं सिरिसव्व कोमलं
पेऊसवाणिं महुअव्व उज्जलं ।
समूससंतऽम्बुअगंधि-पव्वण-
क्खवंस-अस्सं म्हिअपुप्फवासिणिं ॥

५६

एआरिसिं चारुकलाकलावं
सुन्देरपुण्णं पि परिच्चएज्जा ।
साहारणत्थिं अहवा परत्थिं
णाउं विवंगी विस-वल्लरिव्व ॥

[जुग्गं]

53

Semen is the king of the body When the king is killed, his city becomes a mass of ruin Therefore the king should be saved from the arrows of Cupid by making him put on the armour of Brahmacharya.

54

Total destruction of property, deadly enmity, bondage, painful fear of the body being hanged and residence in the terrible hell in the next world–these are the penal fruits of coming in touch with another's wife

55–56

A discreet man should give up thoughts of another's wife, of a miss or of a harlot, even though she may be fawn–eyed, tender like a Shirisha flower, of nectar–like speech and lovely like a Madhooka flower, even if her face be fragrant with the sweet odour of the fully developed lotus and splendid like the full moon, even if she showers forth flowers in the form of smiles, and even if she extremely beautiful be eminently accomplished in various arts,—knowing her to be a poisonous creeper

५७

मणप्पउत्ती वयणप्पउत्ती
काय्पउत्ती अ मिहो विरुद्धा ।
जाणं न साहारणओसिआ ता
सुहावहा होन्ति निसेविआओ ॥

५८

विवेगभट्टो हवए कुसंग-
संगप्पसंगा गणिआणुसंगी ।
तहाविहो जेण न सक्करेइ
बंधू गुरू मोहमहन्धलत्तो ॥

५९

कुट्टिं पि जाऽऽलोअइ लच्छि-लिच्छू
सणिद्धनेत्तेण रइप्पिअं व ।
णेहोज्झिअं तं कुणइं सणेहाऽऽ-
डोवं न कंखेज्ज कयावि वेसं ॥

६०

देहस्स हाणी दविणस्स हाणी
गुणाण हाणी अ जसस्स हाणी ।
एवं महाहाणिघरं मुणेउं
वेसं सुदिट्ठी पडिअग्गए णो ॥

57

The company of harlots whose thoughts, speech and action do not correspond to one another, yields no happiness to the man [who seeks it]

58

A man attached to a harlot becomes engrossed in the company of wicked persons and thereby loses the faculty of discrimination to such an extent that he, being blinded by temptations, ceases to pay respect to elders and relatives

59

A man should never seek the company of a harlot who, though devoid of true love in her heart, outwardly shows great regard for him and who out of greed for money looks upon even a leper with an eye of tender love as if he were the god Cupid

60

By the company of harlots body, money, fame and virtues—all are destroyed Thus knowing them to be an abode of great ruin, one should refrain from their contact.

६१

रूवं समालोइअ मज्झ एज्जं
सरूवमब्भंतरयं तईअं ।
चिंतेज्ज चे थेरिअओ जणो ता
सिआ सरंदोलिअ-माणसो णो ॥

६२

परंगणासंगहुआसणम्मि
समाहुई पाउणिरे गुणाणि ।
अओ परं किंचि न नीवलस्स
अओ परं णो अहमं पि वुत्तं ॥

६३

आवेइअं एत्थ पुमाण एअं
जं बंभचेरं विलयाजणो वि ।
तप्पज्जओ तं अरिहेइ घेत्तुं
परित्थिइं अप्पणयं निएउं ॥

६४

अप्पाण-लाहं च सरीर-लाहं
बलस्स लाहं च गुणाण लाहं ।
विचिंतिऊणं स-मणं च धीरी-
काऊण सीला न खलेज्ज जाउ ॥

61

If a man who runs mad with the handsome form, ponders calmly over what its inward nature is, his mind would not be tossed to and fro by passions

62

All virtues are sacrificed in the fire of the evil of seeking the company of a woman who is not one's own wife This is the climax of mental feebleness This is the meanest type of human character

63

The vow of celibacy, which in the fore going exposition is said to refer to men, will be found equally applicable to women themselves if they think over their own condition

64

One, having considered spiritual and physical good, and the acquisition of strength and virtues, and thereby being firm-minded, should not swerve from the path of morality

६५

सहावसिद्धो सुपवित्तवित्तिं
आलंबमाणो अकिलेससज्झो ।
बंभो सयाऽऽणंदमओ मिसेइ
दीवव्व जीए, उव जं तवाइं ॥

६६

रक्खंति जे अक्खुडिअं ससीलं
तूहं परं अच्छरसाउरो वि ।
सोण्डीरसालीण सिरोमणी ते
तक्कित्ति-तूरा गयणे णदंति ॥

६७

परिग्गहा मुच्छइ मुच्छणा य
कम्मप्पबंधत्ति विलोइऊण ।
परिग्गहं सव्वमवाकुणंति
दव्वाइरूवं मुणओ विरग्गा ॥

६८

गिहत्थवित्ती मुणिआ य भिन्ना
परिग्गही ता न मुणी गिहिव्व ।
परिग्गहीणं च मुणित्तणम्मि
न कीस गेहीण भवे मुणित्तं ? ॥

65

The Yama of celibacy, which is natural, dependent upon mental purity, easily attainable and which is ever pleasing, shines like a light in life and is the best of austerities

66

Those are the foremost of the powerful and their glory is extolled in heaven, who, even in the presence of a nymph [a beautiful lady], unbrokenly maintain the vow of celibacy, the best Teertha.

67

Because of covetousness illusory attachment creeps on a being, and illusion forges the bonds of Karma Seeing this the sages being disattached, renounce all money and other worldly objects

68

Householdership and Yatihood are quite different states One who possesses Parigraha—money and the like, is not a monk, but a householder If we call a man who is coveting and accepting gifts, an ascetic, then why should a householder who also accepts gifts, be not called an ascetic ?

६९

परिग्गहो णाणुचिओ गिहिस्स
झुणिज्जए तेण मुणी परं तु ।
दुक्खोवभोगे मयणप्पसत्ति-
पवेसणस्सावि न दुक्खयत्तं ॥

७०

लाहासयणावि धणग्गहम्मि
मिलाअए साहुचरित्तधम्मो ।
संसारदुक्खायनिरोहहेउं
साहुस्स साहुं अपरिग्गहत्तं ॥

७१

गिहत्थवग्गो अपरिग्गहत्त-
पहं वलग्गेउमलं न होइ ।
अओ कुणेज्जा स परिग्गहस्स
पमाणमासप्पसरावरोहिं ॥

७२

परिग्गहस्साऽक्खलिए पयारे
तण्हा उवेल्लेइ अमेरयाए ।
एवं च पोओ विव सायरम्मि
भवे णिउड्डेइ सरीरधारी ॥

69

Possessing [limited] property is not improper for a householder, while an ascetic will deserve censure if he has property If the desire for enjoyment of wealth finds place in the heart of a monk, then what guarantee is there that the desire for satisfying lust will not find place in his heart ?

70

The acceptance of wealth though made with a good view, becomes the cause of the degradation of the character of Yatihood Non-covetousness which is the means of subduing the pernicious whirlwind of worldly life, is essentially important for a monk

71

Householders are not able to practise the vow of non-covetousness, therefore they should set a limit to their holding of property, so that the currents of ambition may be checked.

72

We should bear in mind that greed obtains unlimited hold on the mind of a man if covetousness be unrestrained, and hence he is undone in the ocean of Samsāra, just as a boat [overloaded] sinks down in the ocean

७३

परिग्गहाऽऽसत्तिवसीभवन्तं
मुसंति थेणा विसयाभिधाणा ।
अग्गी अ आलुंपइ कामरूवो
तहा निरुज्झंति कसाय-वाहा ॥

७४

पावस्स वेल्लिं असुहस्स खाणिं
दोसाण अम्मं च वयंति आसं ।
आसुम्मिणो आसु चरंति तत्थ
न जत्थ तिम्मंसु-सुहंसु-अंसू ॥

७५

लोहण्णवो अक्कमिअत्तिलोओ
उल्लंघिओ तेहि पयल्लमाणो ।
देसा वि गेण्हीअ इमं जमं जे
एवंविहा संति गिही वि धन्ना ॥

७६

आरंभभाग भववच्छमूलं
परिग्गहो कारणमत्थि ताणं ।
परिग्गहं तेण अगारवन्तो
कुज्जा अवस्सं नियमप्पमाणं ॥

73

A man who abandons himself to greed, is robbed by thieves called worldly objects, is burnt by the fire of lust and is besieged all around by the hunters in the form of passions

74

Hope is called the creeper of sins, pit of misery and source of vices The waves of hope dash violently in the place where neither the rays of the sun nor those of the moon are able to penetrate

75

Those who have even partially practised the vow of non-covetousness, are able to check the tides of the ocean of greed which has pervaded the three worlds Such persons though householders deserve to be congratulated

76

Activity [worldly undertakings involving sins-injury and others] is the root of the tree of worldly existence, and acceptance of property is the cause of this activity A householder should therefore set a limit to the acqisition of property

७७

एए अहिंसाइ-यमा जहस्स-
सत्तिं चरेउं अरिहंति सव्वे ।
एसत्थि धम्मो खलु सव्वभूओ
साहाविईमा पुण जीअ-णीई ॥

७८

जमा अहिंसापहुडी बुहेहि दि-
कालाइमज्जाइअयाविवज्जिआ ।
ते सव्वभोमा भणिआ महव्वयं
वितक्कबाहे पडिवक्खचिंतणं ॥

७९

हिंसाइणो संति वितक्कसंणया
पच्चेअमेए खलु सत्तवीसई ।
कोहेण लोहेण य मोहओ किआ-
करावणाओ अणुमोअणा पुण ॥

८०

नवत्ति भेआ मिउ-मज्झ-तिव्व-
भेअत्तणा होंति जहुत्तसंखा ।
पच्चेअमेए मिउ-मज्झ-तिव्व-
भेएहि भुज्जो तिविहा भवंति ॥

(जुग्गं)

77

All should always observe these five Yamas according to their own capacity The observance of these Yamas applies to all and forms the root principles of conduct in life

78

When these Yamas [Ahinsā and others] are not delimited by time and space, etc they constitute the Great Vows (महाव्रत) which are to be observed in all places and at all times (सार्वभौम). When perverse ideas assail us, we should think of their opposites [and thus dispel them]

79–80

. Hinsā and others are called Vitarkas Each of them has twenty--seven varieties They are either [1] committed by oneself, or [2] caused to be committed by others, or [3] suffered with approval to be committed by others, again through [a] anger, [b] greed or [c] infatuation We thus get nine varieties Each of them is again three-fold, according as the sin is of mild, ordinary or impetuous nature Thus we get twenty--seven varieties Every one of these last again is further divided under three heads according as it is mild, ordinary or impetuous

८१

अणंतमण्णाणमणंतदुक्खं
विभावणिज्जाणि फलाणि ताणं ।
एएण उक्कोस्सयमागयाणं
फलं जमाणं निगदंति इत्थं ॥

८२

अज्झव्वयत्थेरिअसालि-अग्गे
निसग्गवेरा वि हवंति संता ।
सव्वे वए आगमिए पइट्ठं
विणुज्जमेणावि फलस्स सिद्धी ॥

८३

अथेअनामव्वयनिव्वलत्ते
भवे समंता रयणाण सिद्धी ।
बंभे थिरे विज्जमहोदओ आऽ-
परिग्गहे जम्मकहंतबोहो ॥

८४

जोगस्स दिट्ठी पवदंति अट्ठ
कमेण अंगेहि सहऽट्ठहिं ता ।
बोहो सुसद्धाणसमन्निओ अ
वुच्चेइ दिट्ठी, पढमित्थ मित्ता ॥

81

One should well reflect on this truth that unfathomable ignorance and unending misery are the results of them What result is brought about by the Yamas when they are practised to perfection, will now be stated

82

In the presence of one who firmly observes the vow of Ahinsā, even creatures with natural antipathy against one another, are quieted down into being friendly When the vow of truthfulness is determinately practised it fructifies actions without efforts

83

When the vow of non--stealing remains unshaken, there is the acquisition of jewels from all quarters When the vow of celibacy is firmly observed it gives highly excessive power, and the vow of non--covetousness fructifies into illumination of past births

84

The wise say that Yoga is practised in eight progressive stages (दृष्टि) which are respectively correlated with the eight divisions of the Yoga Drishti is a perception associated with right belief The first of these Drishtis is called Mitrā

८५

मित्तागयं दंसणमत्थि मंदं
कणो तिणग्गिस्स इहोवमाणं ।
नज्झोवयारे इह खेअवित्ती
न वट्टणं देसजुअं परत्थ ॥

८६

देवाहिदेवे कुसलं च चित्तं
पवंदणं संसरणं च तस्स ।
जोगस्स बीअं इह वट्टमाणो
गेण्हेइ एअं सुहभागधेओ ॥

८७

संसारवासा विरया असंगा
महव्वयाइं परिपालमाणा ।
आयंसभूआ सुहसाहणम्मि
जहोचिअं सेवइ पुण्णसाली ॥

८८

उव्विण्णया एत्थ भवण्णवाओ
सामन्नरूवेण अभिग्गहा वि ।
कल्लाण-वाणीण समायरो अ
सद्धा परप्परत्थनिबोहणे अ ॥

८५

In this Drishti perception makes a tardy progress Hence it is said to resemble a spark of the fire of grass In this stage one does not get tired in rendering service to others, neither is rancorous to others

86

A fortunate one who has elevated himself to this position, indeed sows the seed of the Yoga consisting of the fond attachment to the Dispassionate One, salutation to and remembrance of Him

87

And he, the meritorious one, duly serves those who have forsaken the association with worldly existence, who are observing the Great Vows and who are ideals on the path of spiritual good

88

While a man is in this Drishti, he naturally feels a disgust for the ocean-like Samsāra He ordinarily submits to progressive discipline and has deep respect for religious-auspicious precepts and full faith in listening to the essential principles of spiritual wisdom

८९

एवं च दिट्ठिं पुढमं पवन्नो
किवापरो दुक्खि-दसेसु भद्दो ।
ओचिच्चसंपालणतप्परो अ
निरूविओ जोगविसारएहिं ॥

९०

दुब्बोह-घम्मे जलवाहवासो
दुव्वत्तणद्दुम्मि सिओ कुढारो ।
सस्संगई जा पगईअ हेऊ
संपाडणं तीअ इहं हवेइ ॥

९१

अंते 'परावत्तण'णामकाले
उक्कोसओ पावइ दिट्ठिमेअं ।
उवागए भावमलम्मि हासं,
कुओ मलस्सुक्करिसे विवेगो ? ॥

९२

'जहापयट्टे करणे' ठिईमा
आसन्नयगंठिभिअस्स अंते ।
ता तं 'अपुव्वं करणं' भणंति
जोगण्णओ तन्निअडत्तणाओ ॥

89

Those adepts in Yoga say that the good-minded one who has attained to this stage, sympathises with the distressed and takes to right line of action

90

The acquisition of the association of the good, which is the shower of rain in removing the heat of misunderstanding and a sharp axe in cutting the tree of bad conduct, becomes helpful, in this stage, to spiritual elevation

91

The fortunate one attains to this stage when the last parāvarta time at the most remains, the internal impurity being lessened If the internal impurity is dense, it is impossible for one to attain to right discrimination

92

This Drishti of above-mentioned virtues is attained to in the last Yathāpravrittikarana stage, by him who is nearing the cutting of the Karmic knot The wise say that he is metaphorically said to have reached the Apurvakarana stage, because it immediately follows the Yathāpravritti Karana stage

९३

जिणागमा चोद्दह भासिरे 'गुण-
ट्ठाणाणि,' भासिज्जइ तत्थ आइमं ।
पारंभदिट्ठि समुवागए इमं,
सामन्नओ वण्णिअमागमे पुणो ॥

९४

जमप्पहाणा पढुमत्थि मित्ता,
तारा बिइज्जा नियमप्पहाणा ।
सोअस्स सब्भावणओ अ तत्थ
देहे विरत्ती, न परंग-मोहो ॥

९५

सुसत्तसिद्धी सुमणत्तणं च
एक्कग्गया इंदियजंतणं च ।
अप्पस्सरूवेक्खणजोग्गया य
एवं फलाइं परिकित्तिआइं ॥
(जुग्गं)

९६

संतोसओ उत्तिमसोक्खलाभो
तवेण सिद्धी तणु-इंदियाणं ।
सज्झायओ देवय-दंसणं च
उत्तो समाही पणिधाणओ अ ॥

93

In the Jaina scriptures there are fourteen stages of development of the virtues [Gunasthāna] He who has attained to this Drishti, is said to have reached the first stage of development That the scriptures say that even all those who have not yet reached to this Drishti, are of the first stage [Gunasthāna], is an ordinary or general description.

94-95-96

In the first Drishti stress is laid on observance of Yama, while in the second Drishti called Tārā, observance of Niyama is imperative Of the Niyamas [शौच, सन्तोष, तप, स्वाध्याय and ईश्वर-प्रणिधान], proper practices of purity [शौच] bring on indifference for one's own body and disattachment towards other bodies, moreover, by the practices of purity, one acquires passivity, purity, concentration, control over senses and fitness for the introspection of his inner-self And from contentment results the acquisition of excellent happiness, perfection of the body and the senses is acquired through religious austerities, repetition of sacred verses and Mantras leads to the blessed sight of the deity, and the meditation of God facilitates deep concentration [Samādhi]

९७

इमीअ दिट्ठीअ य गोमयग्गि-
कणोवमं बोहमुदाहरंति ।
उज्जुत्तया एत्थ सुहायरम्मि
तत्तावबोहस्स पुणो समीहा ॥

९८

पीई बहुत्ता इह जोगतत्त-
कहासु, भत्ती अमला य संते ।
अजोग्गकम्मस्स य आयरो न
सिट्ठा पमाणं ति एत्थ सम्मं ॥

९९

जत्थाऽऽसणं जोगतिइज्जअंगं
दिट्ठी बला सा भणिआ तिइज्जा ।
दढं च कट्ठग्गिकणप्पगासो-
वमं इहं दंसणमाविअत्थि ॥

१००

बहू अ तत्तस्सवणाहिलासो
खेवो न जोगेगवइप्पयाणे ।
असाहुतण्हा-तरवज्जणेणं
थिरं सुहं चासणमेत्थ अत्थि ॥

97

In this Tārā Drishti the wise say that the perception is like a spark of fire of cowdung cake Here is one interested in doing beneficent or religious works and desire for realization of truth is developed

98

In this Drishti there is unmitigated fondness for hearing the subject of Yoga, pure devotion towards the good and no inclination towards bad actions And in this Drishti one cherishes religious tolerance considering the wise and the good as authority

99

The third standpoint is called Balā in which is secured a seat or posture [Āsana], the third stage of Yoga Here the perception is as steady as the light of a spark of wooden fire

100

At this stage one feels an ardent desire for hearing the religious or spiritual truth; ficklemindedness vanishes and so it does not obstruct the path of Yoga, and on account of the absence of evil desires and of haste he attains to the fixed and comfortable seat

१०१

समं लहंते इह अंतराया
दंदाहिघाओ न य संभवेइ ।
अवायदूरीभवणेण किच्चं
सिआ समत्तं पणिधाणपुव्वं ॥

१०२

जहा रसण्णस्स जुवस्स कन्ता-
जुत्तस्स गेअस्सवणाहिलासो ।
तहा इणं दिट्ठिमुवागयस्स
तत्तावबोहस्सवणाहिलासो ॥

१०३

तहिं असंते विहलं सुअं पि
वीअस्स वावो विव ऊसरम्मि ।
संते तु तस्सिं परसाहणाइं
कम्मोवघायाय न दुल्लहाइं ॥

१०४

दिप्पा जुआ पाणयमेण जोगु-
त्थाणेण मुक्का भणिआ चउत्थी ।
इमाइ तत्तस्सवणप्पवित्ती
दीवप्पहासंनिहदंसणाए ॥

101

Owing to the acquisition of this posture all the obstacles are removed There is no possibility of his being affected by heat and cold and the like, and the impediments being removed, all his rites are done carefully and with mature deliberation

102

One who has attained to this state, takes as much delight in hearing the knowledge of reality as does a young man of refined taste with his beloved by his side, in hearing song

103

In the absence of the desire for hearing the knowledge of truth (शुश्रूषा), the hearing of it, bears no fruit as do the seeds in a barren soil, while if the desire for hearing it, exists ardently, the other means for the destruction of Karmic forces, are not wanting.

104

The fourth standpoint is called Diprā which is characterized by cessation of breath [Prānāyāma], and is free from the obstacles to Yoga In this stage he hears the truth The perception here resembles the light of a lamp,

१०५

जो सास-पस्सासगईअ रोहो
तं जोगओ पाणयमं भणंति ।
स रेचगो पूरग-कुंभगा य
तत्थाऽऽइमो बाहिरसासविती ॥

१०६

तप्पूरणं पूरग-नामधेओ
तत्थेरिअं कुम्भगसंणओ अ ।
पगरसहावा नहि जोगकारा
ता परिसे जंति पहे वि केइ ॥

१०७

भावा पुणो पाणयमो उ वज्झ-
भावस्स रेआ, तह पूरणेण ।
अंतस्सहावस्स थिरीकिईए,
आवेइअं वत्थवमेअमंगं ॥

१०८

थीए वि पुत्ता अवि मित्तओ वि
धम्मो पिओ एत्थ निआसुओ वि ।
खिवेज्ज सासू अवि धम्महेउं
पाणंतकट्ठे वि न तं चएज्ज ॥

105--106

Control over inhalation and exhalation of breath is called Prānāyāma It consists of Rechaka, Puraka and Kumbhaka Rechaka means exhalation, Puraka means inhalation and Kumbhaka means suspension Those who Practise Yoga, do not necessarily follow the same method, therefore some follow this path

107

Breathing out passionate feelings with regard to externals is called Bhāva-Rechaka, breathing in feelings with regard to internal nature is Bhāva-Puraka and making steady in the mind the real truth is Bhāva-Kumbhaka This Bhāva-Prānāyāma is the real part of Yoga

108

In this Drishty, Dharma is dearer to him even than wife, friend and son He becomes ready to sacrifice his life for the sake of Dharma and does not abandon it even at the risk of life

१०९

एवं भवक्खारजलं चइत्ता
तत्तस्सुइस्साउपपएण पुण्णं ।
बीअं परोहप्पवणं करेइ
महामई सग्गुरुभत्तिसाली ॥

११०

इमासु दिट्ठीसु चउसु ठाइ
मिच्छत्तयं गंठि-अदारणेण ।
गंठीअ भेओ हवए थिराए
न ता चउक्के इह सण्हबोहो ॥

१११

अवेज्जसंवेज्जपयाहिधेअं
मिच्छत्तदोसं पवयंति पण्णा ।
उग्गोदए तत्थ विमूढचित्ता
सजीवणं णेंति अहोगईए ॥

११२

मिच्छत्तदोसस्स पराजएण
संसारदुक्खोहनिबंधणस्स ।
सस्संगओ दुग्गइहेउभूओ
कुनक्कराहू हवए पलाओ ॥

109

The w'se one with due devotion to his preceptor, throws the salt waters in the form of the worldly life and feeds the seed of Yoga with the sweet waters of true knowledge.

110

In these four stages perversion [Mithyātva] persists because the knot of Karma is not loosened therein It is however accomplished under Sthirā aspect So no inner perception is possible in these four aspects

111

The term Avedya-samvedya-pada [the state in which what is comprehensible is not comprehended] means Mithyātva [falsity]; and at its terrible rise, those stupefied by ignorance lead their lives to a lower stage

112

Through the association of the good the falsehood which brings on the succession of misery in the worldly existence, being overcome, Rāhu in the form of perverse reasoning or of doubt [Kutarka] which leads to degradation, vanishes.

११३

समंबुवाद्दे पडिकूलवाया
सव्वोहपोम्मम्मि हिमोववाया ।
सद्दाणसल्ला सयपोसगा य
हणेइ पाणी सहिअं कुतक्का ॥

११४

सहासु वायप्पडिवायजप्पा
विसारयाणं विविहा हवंति ।
तच्चंतसिद्धी न लहिज्जए ता
इहत्थि णायं तिलपीलगस्स ॥

११५

एगे अहिण्णू अमुगं पयत्थं
जहाणुमाणेहि निरूवयंति ।
तमेव अन्ने विबुहा पयत्थं
तयन्नरूवेण समत्थयंति ॥

११६

जे हेउवाएहि अइंदियत्था
भवेज्ज सक्का णणु निच्छिणेउं ।
ता एत्तिआ ते समयाउ होज्जा
विणिच्छिआ विस्सविसारएसु ॥

113

One destroys his own good by resorting to perverted reasoning (कुतर्क) which is an unfavourable wind dispersing the clouds of tranquillity, which is like a fall of snow on the lotus in the form of good advice, which is like a thorn in a righteous belief and which serves to excite pride

114

In the assembly of the learned people take place discussions and rejoinders of various kinds Indeed they do not lead to the realization of truth or absolute conclusion This is illustrated by the example of 'Tilapilaka' [an ox turning round in a mill]

115

What is almost seen in the assemblies of learned people is that the learned disputants on one side try to establish one syllogistic conclusion in one direction while their learned opponents prove the contrary supposition

116

If incontrovertibly logical proof had been possible as regards matters beyond the reach of senses, the learned men of the world could have arrived at a definite conclusion long before the time

११७

न वायभग्गा न य तक्कसत्था
पयासए धी अकयप्पयाणं ।
तत्तस्स सिद्धीअ पहो जहत्थो
जोगो, विणा तं न हु अप्पसिद्धी ॥

११८

नऽब्भासमेत्ताऽऽगमसंगहाणं
नऽन्नस्स सत्थत्थवला जपणं ।
तत्तत्थबोहस्स हवेज सिद्धी
आलंबए सा समसालिसीलं ॥

११९

न सद्दमेए कलहो विधेओ
णाणाविहाणं खलु दंसणाणं ।
विचारणीअं परमत्थतत्तं
समं हि पासंति समेक्खिणो उ ॥

१२०

तत्तावबोहस्स कए सजीअ-
सोहम्मि भव्वं सइ तप्परेण ।
पराभवे दंसणमोहणस्स
सद्दिट्ठि-आविब्भवणं भवेइ ॥

117

Neither by discussion nor by logical reasoning can inner intelligence be enlightened by those who have not directed their efforts to the elevation of inner [spiritual] life The only way to know what is the truth is Yoga, without which it is quite impossible to achieve real welfare

118

Not only the study of scriptures nor victory over others on the strength of scriptural erudition, leads to realization of truth, but it depends upon conduct characterized by mental tranquillity

119

It is not proper to dispute over the different technicalities of various systems of philosophy, but we should reflect upon the real truth in them Indeed, the impartial ones look on all things impartially

120

For the realization of truth one should always be alert to purify one's life When the Darshana-Moha [i e the Karma which overcasts Right Faith-Samyak Darshana] is overcome, there arises true discrimination or unsullied perception [सम्यग्दर्शन].

१२१

चत्तारि दिट्ठी पुरिमा सिरंति
मग्गाऽऽभिमुक्खेण विमुत्तिजोगं ।
मिच्छत्तवंता वि तयप्पभावा
कल्लाणजोग्गंतिमपुग्गलत्था ॥

१२२

संतो विणीओ अ मिऊ निसग्गा
भद्दो तहा चारुचरित्तसाली ।
मिच्छत्तवंतो वि विमुत्तिपत्तं
सुत्ते मओ संसिअधम्मिअत्तो ॥

१२३

सेसे 'परावट्टण'णामकाले
उक्किट्ठभावेण भवंति अट्ठे ।
सद्दिट्ठिणो णाम सिवस्स लाहे
उक्किट्ठयाए इणमो विलंबो ॥

१२४

आसीअ सद्दिट्ठिचउक्कमेअं
थिरा य कंता य पहा परा य ।
पच्चाहिई तत्थ भवे थिराए
पढ्ढ पगासो रयणप्पहाभो ॥

121

When one pudgala—parāvarta time at the most remains these four stages are acquired Even though having Mithyātva, they are directed towards the goal, because their Mithyātva is lessened Therefore they, being auspicious, lead to the path of Salvation

122

One who is tranquil, modest, good--natured and endowed with excellent conduct, even if possessed of Mithyātva, is commended in Shāstras as Dhārmika and is blieved to be fit for Liberation

123

When half of the Pudgala-parāvarta time at the most remains, an embodied being attains right belief (सम्यग्दर्शन), that is to say those having right belief, reach Absolution within the said time

124

The stages where true discrimination arises, are four, namely Sthirā, Kāntā, Prabhā and Parā While under the aspect of Sthirā there is Pratyāhāra i e a complete withdrawal of all senses from sensual objects The perception in Sthirā is clear like the lustre of a jewel

१२५

समाहिई जा करणाण अत्था
पच्चाहिई सा परिवेइअव्वा ।
सद्दिट्ठिमेअं पढमं गयस्स
सण्हावबोहो भमवज्जिओ अ ॥

१२६

कम्माण गंठीअ विभेअणेण
विवेगसंभासिरमाणसाणं ।
संसारचेट्ठा पडिभाइ बाल-
धूलीघरक्कीलणसंनिहेव ॥

१२७

गरूव-जोई परमत्थतत्तं
वेगप्पिओ नूण परो पवंचो ।
एवं च भोगो भवभोगिभोगाऽऽ-
भोगस्सरूवो पडिभाइ एत्थ ॥

१२८

तओ अ कंताइ भवं पवेसो
तारापहासंनिहदंसणाए ।
चित्तस्स देसे थिरबंधणं जं
तं धारणं एत्थ वयंति संता ॥

125

Pratyāhāra, the fifth stage of Yoga which is acquired in this [fifth] Drishti, means withdrawal of senses from all phenomenal objects. The inner perception [sukshma-bodha] which first arises under this aspect [Sthirā], is clear [free from doubts]

126

To those who are enlightened by discrimination through the destruction of Karmic knot, worldly activity appears like a sport of children erecting a structure of sand

127

Under this aspect, [to those who are spiritually advanced] the natural state of Soul is known as the highest truth and everything else, phenomenal Thus worldly enjoyments are felt as a dreadful expanse of the hood of the serpent in the form of Sansāra

128

Henceforth the enlightened soul passes on to the stage of Kāntā where the perception is like the lustre of a star Dhāranā which is the characteristic of this stage, means fixing the mind steadily on an object

१२९

जोगस्स छुंगमिहोवगम्म
सलाहणे एइ बहुं विकासं ।
थिरत्तणा अन्नमुआ न एत्थ
भवाय भोगा न य जग्गिअस्स ॥

१३०

नत्तेण मायंबुमवेक्खमाणो
तम्मज्झओ जाइ जहा अखिन्नो ।
भोगा सरूवेण तहा विभंतो
अणाउलत्तेण तओ पयाइ ॥

१३१

मीमंसणा भाअइ दीविआभा
मोहंधयारक्खवणम्मि एत्थ ।
नत्तग्गामे अ महुज्जलत्ते
कुओ पयारो असमंजसस्स ? ॥

१३२

दिट्ठी पहऽक्कज्जुइतुल्लबोहा
झाणेक्कसारा रहिआ रुआए ।
झाणोब्भवं एत्थ एयट्टए सं
समप्पहाणं भवसं गरिट्ठं ॥

129

Having attained, in this Drishti, the sixth stage of Yoga, the man goes further in his spiritual progress And on account of the steadiness of mind, he ceases to rejoice in everything else And worldly enjoyments do not bind him who is inwardly awakened, to Sansāra

130

One who knows the truth about mirage, passes on untroubled through it So one who understands the true nature of worldly happiness which is mirage-like, experiences it being disattached and advances on through it

131

Here is right and profound consideration [Mimānsā] which is like a lamp for dispelling the darkness of ignorance, and with the high splendour of true knowledge, there is no room for irrational inclination

132

The seventh aspect is Prabhā The perception therein resembles the brilliance of the sun Dhyāna [meditation] is its chief characteristic and it is devoid of disease It confers the excellent bliss which is swayed by tranquillity and for this very reason is self-dependent

१३३

सव्वं भवे अन्नवसं हि दुक्खं
सव्वं भवे अप्पवसं च सुक्खं ।
सुहासुहं वत्थवमेअमुत्तं
तत्तोवलद्धी अ गुणो इहत्थि ॥

१३४

जा धारणाए विसयम्मि पच्चए-
गताणयऽन्तक्करणस्स तं मयं ।
झाणं, समाही अ तमेव किच्चिओ
सरूवमेत्तप्पडिभासलक्खणं ॥

१३५

असंगविर्त्ति इह सप्पवित्ति-
पयं पहाए लहए महप्पा ।
पसंतवाहित्तमवीदमेवं-
दमेव नामंतरओ परत्थ ॥

133

Dependence on others constitutes pain and self-dependence constitutes happiness This is the real nature of happiness and pain The quality called realization of Truth is manifested in this stage

134

Dhyāna is defined as the concentration of mind on the object of fixed attention Intensified Dhyāna is Samādhi The concentration in Dhyāna when connected with the function of Dhyāna, is called Dhyāna, and the same Dhyāna when freed from such a function, is named Samādhi Samādhi is the pure flow of meditating the only fixed object, without any other function The current of concentration in Samādhi flows uninterrupted like the incessant flow of oil, while in Dhyāna there is some break [In fact Dhyāna being of various kinds, Samādhi is also called Dhyāna]

135

The high--souled one advances under this aspect, to the state of disattachment (असंगवृत्ति) in which the current of spiritual reflections and spiritual performances proceeds in an excessively pure condition This is the reason why this state is called Sat—Pravritti—Pada (सत्प्रवृत्तिपद). It is Prashāntavāhitva designated by the Sānkhyas, and it is also named in various ways by others

१३६

परा परा णाम समाहिनिट्ठा
दिट्ठी समासंगविमुक्कभावा ।
सप्पीकथा होइ इहं पवित्ती
बोहो समाणो पुण चंदिआए ॥

१३७

आसज्ज दिट्ठिं चरिमं महोजओ
सद्धम्मसंनासबलेण केवलं ।
लद्धुं परं जोगमजोगमंतओ
पप्पाऽववग्गं लहए अकम्मओ ॥

१३८

मित्ताइ रूवं निगदीअ मित्ती
ताराइ तारो अ मणोविकासो ।
बलाइ सस्साहणकम्मसत्ती
दिप्पाइ अंतकरणस्स दित्ती ॥

१३९

थिरा थिराए पुण तत्तभूमी
कंताअ कंतो समभावभावो ।
झाणप्पहाभासुरया पहाए
समाहिजोगो अ परो पराए ॥

136

The eighth aspect called Parā is rooted in Samādhi All attachment (आसंग) disappears here One, advancing to this Drishti which is endowed with the perception like the moonlight, is identified with the soul.

137

One who has supremely advanced in this last Drishti, obtains absolute Knowledge [Kevalajnāna] on the strength of Dharmasannyāsa yoga And in the end of life he attains final emancipation, having destroyed all the remaining [i e Aghāti] Karmas through the last Yoga which is Ayoga [free from all activities- all inward and outward movements].

138-139

The state of Mitrā is said to be friendship, that of Tārā is mental development, that of Balā is the power of practice, that of Diprā is luminousness of mind, that of Sthirā is firm ground of practice, that of Kāntā is radiance of mental equanimity, that of prabha is the brilliance of meditation and that of Parā is the achievement of Samādhi

१४०

तणगोमयकट्ठहव्वभु-
कणदीवज्जुइतुहमीरिअं ।
रयणोडुदिणेसचंद-भा-
सममेआसु कमेण दंसणं ॥

१४१

खेआइदोसा इह निग्गया तहऽ-
ट्ठेसाइआ अट्ठ गुणा सिआ कमा ।
इच्चेवमट्ठंगसमेअमट्ठगं
दिट्ठीण वुत्तं भणिअं जहामइं ॥

140

[To recapitulate briefly] The instructive light in the first four is successively like the sparks of the fire of grass, cow-dung, fuel and lamp-light, and in the last four it is respectively like the light of jewel, star, the sun and the moon

141

While acting under these stages, the eight evils as languor, etc disappear and eight eminent qualities as freedom from hatred, etc. are attained respectively Thus are briefly expounded here the eight Drishtis along with the eight -fold Angas of Yoga, according to my intellectual capacity

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

अट्ठंगजोगो णाम तीअं पयरणं
समत्तं ।

नोधं पयनं

क्माप-जओ ।

१

अप्पस्सरूवं पढमं पवेज्जं
जोगप्पवासोसुअमाणसेहिं ।
स एव जोगस्स हि अत्थि भूमी
आगासचित्तोवममन्नहा उ ॥

२

अप्पाण-खित्ते करिसिज्जमाणे
जोगेण जत्तेहि जहव्व निच्चं ।
अणंत-निव्वा भवए विभूई
आणंद-विण्णाण-बलस्सरूवा ॥

३

इदं पयत्थब्बिअए समत्तं
अंतब्भवंतं न पिधं सिआ तो ।
ते विण्णि जीवो अ जडो अ अत्थि
चेअन्नमम्हाऽऽवरिअं जडेण ॥

४

पसिद्धमेअं च जडस्स जोगा
अप्पा किलेसा सइ संसहेइ ।
देहा पुहत्तेण सरूवबोहे
उवेइ संघारमसेसदुक्खं ॥

1

Those whose minds are eager for treading the path of Yoga, should first recognize the nature of the Soul, because Soul is the proper field for practising Yoga, otherwise the practice of Yoga would be tantamount to drawing a picture in the void

2

The spiritual field, if constantly tilled with [the plough of] Yoga with proper efforts, yields the divine grandeur involving infinite knowledge, infinite bliss and infinite power

3

This whole universe is included in the two categories which are not differentiated by anything else They are animate and inanimate (जीव and अजीव) Our soul is enshrouded by matter

4

It is a well-known fact that soul is always subjected to various kinds of misery through union with matter When the discriminating knowledge that the soul and the body are separate, arises, the soul is liberated from all miseries

५

आलोअमाणा अवि जम्म-मच्चु-
जराऽऽमओवद्दवदुक्खपुण्णं ।
संसारमप्पेअरमोहदोसा
समुव्विवंते न सरीरिणो तो ॥

६

बुहेहि वाहिप्पइ सव्वदुक्ख-
निआणमप्पाण-अणाणमेगं ।
तं तब्भवं तव्विलया विराइ
तवेहि उग्गेहि वि नेहरा उ ॥

७

भवो कसाएंदियपारवस्सं
अप्पस्स मोक्खो पुण तज्जइत्तं ।
कोहाइणो तत्थ कसायसंणा
चत्तारि उत्ता भववच्छमेहा ॥

८

जो वेरहेऊ परितावभूमी
समऽग्गला दुग्गइवत्तणी अ ।
उप्पज्जमाणो पढमं सठाणं
दहेज्ज अन्नं न व पावगव्व ॥

5

Though men see that this world [Sansāra] is full of miseries such as death, old age, diseases and other calamities, they are not disgusted with it on account of intense delusion

6

The wise say that ignorance of Self is the only source of all miseries The pain arising from this ignorance is destroyed when this ignorance is destroyed, otherwise it is not destroyed even by severe austerities

7

The subjugation of the soul by passions and senses, is its worldly existence [Sansāra], and the victory of the soul over them, is its liberation Anger, etc are denominated Kashāyas, and are said to be rain nourishing the tree in the form of Sansāra

8

Anger is the source of enmity, cause of affliction, a bolt--like impediment to quietude and a way leading to degradation When it arises, it like fire first burns its own abode, and it may or may not burn other objects

९

मन्तुस्स तस्सोवसमं खमा खमा
खमा परं साहिउमप्पमंगलं ।
जा संयमारामविसालसारणी
किलिट्ठपावद्दिविभेअणासणी ॥
[जुम्मं]

१०

कोहो कसाओ मिउ-मज्झ-तिव्वाऽऽ-
ईहिं पयारेहि पसिद्धरूवो ।
जारिस्सरूवो स उदेइ तारि-
रसाणुविद्धं विढवेइ कम्मं ॥

११

जोगस्स पज्ञा परमा तिइक्खा
तओ परा अप्पबलस्स पुट्ठी ।
जो तं विणा लिच्छइ जोगलच्छिं
हलाहला वंछइ जीविअं सो ॥

१२

अकारणं वऽप्पगकारणं वा
जया तया कुज्झइ निब्बलप्पा ।
एवं च दोसक्कमणस्स पत्तं
होन्तो अमू होइ किलेस-भाणं ॥

9

Forbearance, which subdues anger, is essential for the attainment of spiritual good This [forbearance] is a broad channel in the garden of self -restraint and it is a thunderbolt in rending asunder the hills of heinous crimes

10

Anger is well--known to all to be of various degrees, such as gentle, intermediate and violent Proportional to the intensity of anger is the tenacity of Karma

11

Forbearance is the highest path of Yoga, whereby spiritual power is developed He who desires wealth of Yoga without it, is like one who desires [continuance of] life from drinking poison

12

A weak--minded person gets angry now and then unnecessarily or even by a trifling cause And thus he, being subjected to various faults, renders his life miserable

१३

मणो सरीरं रुहिरं च जस्स
जहा जहा निब्बलयं वयंति ।
कुद्धस्सहावे अहिईभवन्ते
तहा तहा सोब्वदसं स एइ ॥

१४

निसम्म अन्नस्स दुभासिआणि
नोत्तेइआ होंति महाणुभावा ।
संपायणिज्जो सहणस्सहावो
सढे सढत्तं अरिहं न काउं ॥

१५

नोदेइ रोगो परदुव्वएहि
पव्वायए णेव सिलोग-पोम्मा ।
ओहीरए नावि अ किंचि दव्वं
कुज्झेज्ज णो चिंतिअ माणभंगं ॥

१६

समस्सहावस्स समासएण
कुद्धो सयं जीहइ माणसम्मि ।
चित्तम्मि से जाअइ आऽणुतावो
समो हि कोहज्जलणम्मि पाहो ॥

13

The more one's mind, body and blood are weakened, the more the anger is excited and the more pitiable he becomes

14

The generous--hearted are not susceptible to anger on hearing bad words from others One should acquire the quality of forbearance. One should not stoop to revenge

15

Why should a wise man be angry? By ill words neither disease is engendered, nor is reputation sullied, nor is there the likelihood of the loss of wealth, nor is it also proper to be angry thinking himself insulted

16

If we resort to the virtue of forbearance, the angry person feels himself ashamed, and afterwards in his mind arises repentance, because forbearance serves as the shower of water to the fire of anger

१७

कोहेण ओआसमुवेइ वेरं
वेरेण दुज्झाणपरंपरा य ।
एवं खलंते सुहसाहणम्मि
आसज्ज रोसासयपारतंतं ॥

१८

पुराअणं पेरइ रूसमाणं
ममाण कम्मं, अह चिंतणीअं ।
संकुज्झमाणम्मि परासिए वा
रूसेज्ज कम्मम्मि पओअए वा ? ॥

१९

कयावराहे जइ णाम कोवो
कम्मो णु ता किं न कयावराहो ? ।
इदं फुडीहोइ विआरणाए
कम्माणुबंधो सयलावराही ॥

२०

तेल्लोक्कवीरा परमेसओ वि
उवद्दवं सावरिमातणंते ।
पासीअ दिट्ठीअ खमावहाए
अम्हाण ताहे न खमा खमा किं? ॥

17

Anger breeds enmity Enmity gives rise to a series of evil thoughts. Thus he who conducts himself on the path of the elevation of Self, deviates from the right path by being susceptible to anger

18

On the other hand, it should be considered that our previous Karmic forces make a person angry With whom should we be angry? With the angry person who is no master of himself or with the Karmic forces which make him so?

19

If it is proper to direct anger towards the offender, then, has not the Karmic force committed the offence? With inquiry, all offences clearly appear to be the work of Karma.

20

Even the Lords--the lordly sages revered by the three worlds, the highest of the valiant heroes in all the worlds, extended mercy even towards those who were cruelly distressing them, then why should we not practise forbearance?

२१

पकंपमाणोट्ठय-रत्तनेत्त-
किलिट्ठ-पस्सेअकिलिन्नआसो ।
णेओ समालोइअ कुज्झमाणो
कारुण्णपत्तं जरभिब्भलव्व ॥

२२

जराउरे दुव्वयणं कुणंते
कोवो जहा कीरइ णो दयाए ।
तहा दयाए अवलोअणिज्जो
कोहज्जरा दुव्वयणं कुणंतो ॥

२३

पारेवयत्ते अ वणप्फइत्ते
अप्पाऽऽगओ एस अणेगहुत्तं ।
तयाऽभिमाणो गलिओ कहऽस्स
जं संपयं दुव्वयणं न सज्झं? ॥

२४

समाउसंतो समए समेण
खिप्पेइ पच्चाउसणा पुणाइं ।
पलीवणस्सोवसमाय वारिं
जोग्गं न उत्तेजयमिंधणाइं ॥

21

On seeing an excited person with lips shaking, eyes red and with face heated and full of perspiration, one should think him to be an object of pity as though he were attacked with fever

22

As anger is not excited out of mercy towards a feverish person uttering bad words, so a person speaking evil words, being under the influence of feverish anger, should be treated with pity

23

This person has many times taken birth in the vegetable kingdom and in that of pigeons [insects] Where had he lost his pride then that he does not now bear the bitter words ?

24

Pacification pacifies the reviler, who is on the contrary, more excited by imprecations. Water extinguishes the blazing fire and not fuel, etc which only increase it

२५

धणं जहं थी परिवज्जिआ य
चत्तो समग्गो सयणाण वग्गो ।
कम्हा पकोवायरणं इमाणि
तहावि तं चे हयमागया सा ॥

२६

तहाविहो को भुवणत्तए वि
सिआऽहिगारो जहि कुज्झिउं णो? ।
महाण सव्वं जइ कत्थ कोहो?
न कम्मसत्तो इह कोह-ठाणं ॥

२७

थेवं इहं केत्तिलवासरं जं
कोवाणले पज्जलणं विधेयं? ।
चे पहियत्थे उचिओ णु कोहो
पारत्तिअत्थे पसमो न ताहं? ॥

२८

जया कुणेज्जे णियमा कुणेज्जे
किअं कुणेज्जे अ तवं कुणेज्जे ।
परंतु चे नत्थि समावगाहो
सव्वं वि गच्छन्ति निरत्थया ते ॥

25

When all—wealth, wife and the whole family—are abandoned, why should wrath be resorted to? However if it still persists, it is a great misfortune

26

Is there any such person in all the three worlds, with whom we are authorised to be angry? If all are ours, there is no scope for anger Indeed, in this creation of Karma, it is not proper to subject oneself to anger—there is no person whom we can consider as subject to our being angry

27

How long are we to live in this world that we should allow the fire of anger to burn? If we can tolerate anger for the mundane purpose, should we not entertain forbearance for the good in the other world?

28

You may practise vows, religious observances, rituals and austerities, but if there is no mental quietude all these are in vain

२९

मणो सरीरं वयणं च जस्स
ओगाहिरे खंतिसुहासमुद्दे ।
धन्नो कयत्थो स महाणुभावो
जस्सऽस्स-पोम्मं खलु पेच्छणिज्जं ॥

३०

जमेव कोहंधदसाइ कम्मं
कीरेइ सज्जो विवरीअरूवं ।
तमेव कोहे परिसाममाणे
तवावहं होज्ज दुहावह च ॥

३१

संतज्जणाए व विहोडणे वा
समप्पवाहाभिरओ उ संतो ।
झाएज्ज मे किंचण नासए णो
सच्चिस्सरूवं मम निच्चलं जं ॥

३२

जया जहत्थो पयडीहवेइ
भेअप्पआसो तणु-चेअणाण ।
तया न उच्छूढ-सरीरमोहो
धीरो विकीरेइ सरूव-मग्गो ॥

29

The high- souled man whose mind, speech and body are plunged into the ocean of nectar-like tranquillity, is blessed and really success-full, and is one whose lotus--like face is worthy of being seen [reverently]

30

The undesirable act which a man blinded by wrath, does in haste, tends, on the subside-nce of anger, to bring shame and distress

31

A sage who is engrossed in the torrent of mental equanimity, if calumniated or assailed, thinks thus·—" There is nothing of mine which is destroyed My real nature which is Sat--chit—pure and perfect Spirit, is indestructible or unchangeable "

32

When clear illumination reveals the difference between Soul and body, then a spiritual hero disattached from the body, is engrossed in his true nature and ceases to be swayed by passions

३३

किआ सुसाहा य तवो सुसाहो
णाणं सुसाहं निअमा सुसाहा ।
दूसाहमेगं स य कोहरोहो
स साहिओ साहिअमेव सव्वं ॥

३४

णेअं गिहत्थेहि वि जत्थ-तत्थ
कुद्धस्सहावायरणं न जुत्तं ।
सव्वत्थ सव्वेसु वि घोसणेसा
तस्संजमे उज्जमणं हिआय ॥

३५

अणेगसत्थाणि विलोइआणि
पत्तं च अज्झप्पगिरारहस्सं ।
तहावि लद्धा जइ णो तिइक्खा
णेओ तया सो हिअपण मुक्खो ॥

३६

न जाव संरुब्भइ माणमाइ-
कसायदोसप्पयरप्पयारो ।
कोहो भवे ताव असक्करोहो
न ताव संपज्जइ अप्पसंती ॥

33

Rites, austerities, knowledge and vows are easy to practise, but only wrath is most difficult to be subdued If it is subdued, everything else is already accomplished

34

Even the householders should understand that it is not proper for them to be angry everywhere and anywhere We Proclaim to all that to try to curb anger is beneficial

35

If a man has not succeeded in acquiring the virtue of forbearance even after pouring into numerous religious works and mastering the secret of spiritual knowledge, he must be thick-headed

36

As long as the progress of such evils as Egotism, etc is not checked, anger cannot be subdued, nor is spiritual tranquillity acquired

३७

माणेण अम्हाण महावराहो
कओ हरन्तेण विवेग-चक्खुं ।
तहावि संगो परिहीरए णो
अरिस्स एआरिसदारुणस्स ! ॥

३८

विवेग-खीरं जइ रक्खणीअं
न दप्पसप्पऽभिमडिअं सिआ ता ।
विज्जासुहारस्सिमणुण्णरस्सी
माणब्भविद्धंसणओ फुरंति ॥

३९

विआरणाए पडिभाइ सम्मं
ठाणं न माणायरणस्स किंचि ।
पच्चक्खमिक्खिज्जइ एव णाम
लोअम्मि एका अहिओ बिइज्जो ॥

४०

नाऽणन्नसाहारणबुद्धिअत्तं
नाऽणन्नसाहारणसत्तिअत्तं ।
नाऽणन्नसाहारणसंपयत्तं
संगच्छए गव्विरया कहं ता ? ॥

37

Pride has committed the heinous offence of robbing us of our sight in the form of right understanding Notwithstanding we do not refrain from resorting to such a terrible enemy!

38

If the milk of discrimination is to be preserved, it should be preserved from the serpent in the form of arrogance The cool moon-light of learning shines forth when the clouds of pride are dispersed

39

It is well understood by thinking that no object is worthy of being taken pride in It is a matter of direct experience in this world that every man somewhere meets another who is more than a match for him

40

We are not endowed with matchless intelligence, power and prosperity Why should we then be vain?

४१

न फुल्लंतेहि सिरी पत्तला
दिण्णो वरो नावि सरस्सईए ।
महत्तपुण्णं च कयं न किंचि
मज्झकरं विण्हुए तहावि ! ॥

४२

न धीरिअं वा न गहीरिअं वा
न साहसित्तं न परोवयारे ।
गुणे कलाए न समुब्भवंतं
मयाम्हवाऽज्झत्ता तहावि ! ॥

४३

रूवेण कामस्साइमो वि मज्झो
कालंतरे आमयओ गिलाइ ।
रण्णो वि रंगभवणं फुडं व
को ताऽवलंबाचरणम्मि अहो? ॥

41

Oh! the vain gloriousness of human beings, though the goddess of wealth with her eyes blooming smiles not on them, the goddess of learning confers no boon on them and they themselves have not performed any great action!

42

Though there is neither patience, nor solemnity, nor endurance, nor benevolence, nor any other eminent quality or art, yet man entertains arrogance! [Really speaking, arrogance is censurable in every state -even in the state endowed with all of these and also all other excellences It follows from real wisdom that the more grandeur increases, the more humility is maintained]

43

A man even though equal in beauty to the god Cupid, becomes after a lapse of some time, emaciated with diseases, and it is quite evident that even a king may become a beggar Then, does what benefit accrue from the cherishing of pride?

४९

भवस्सरूवं परिचिंतिऊण
धारेह ता माणभुअंगसंगं ।
णेवाऽमयं तस्सहयारिआए
भवे परं मोहविसोवभोगो ॥

५०

माया मया जोगलया-हुआसो
णाणऽग्गला दुहवया-निआणं ।
वज्जेज्ज तं सव्ववहारलच्छी-
आकंखिणो अप्पहिअत्थिणो वा ॥

५१

पए पए जे अवहंति डंभं
किं पासिआ ते सुहिणो धणेण? ।
न नायओ किं ववहारवित्ती
धेप्पेज्ज जं कुच्छिअदंभवट्टं? ॥

५२

नायप्पइट्ठो मणुओ भवे चे
सिआ सुही उज्जमओ अवस्सं ।
दुहं वरं नायपरिक्खरूवं
नाऽनाय-मग्गेण परं पहुत्तं ॥

49

Therefore realizing the nature of this phenomenal world, keep off the pride-serpent Its association brings on no good On the contrary, it forces one to swallow the bitter poison of infatuation

50

Hypocrisy is fire scorching the creeper of Yoga, it is an impediment to Knowledge; and it is the source of misfortune It should be cast off by those who desire their spiritual elevation, and also even by those who long for progress in their worldly or social dealings

51

Are those who are habituated to hypocrisy, ever seen to have become happy by wealth ? Cannot a man lead a righteous life and maintain himself without resorting to hypocrisy ? Why should the evil way of fraudulence be resorted to ?

52

If a man acts in conformity with justice and honesty, he is sure [as a rule] to be happy in his dealings Difficulties, while adhering to the path of virtue, are preferable to the acquisition of prosperity by resorting to unlawful and immoral means

५३

न चे दलिद्दस्स वि धम्मबाहो
विजाणिअव्वं 'धणिओ अहं म्हि' ।
माया-धणं सज्झसभंडभूअं
निच्चिंतसंतिं पुण नायरित्थं ॥

५४

दट्ठूण दंभायरणेण लाहं
लुद्धासया तं तुवरंति काउं ।
सुट्ठुं विचारिज्जउ किंतु तेहिं
दंभुब्भवं जीवणदूगयत्तं ॥

५५

माया-धणं चिट्ठइ णो चिरस्स
भुंजिज्जए नावि अ तं सुहेण ।
भवे पुणो तं सयणोवघाई
जस्सेह तो दुक्खपरंपरा य ॥

५६

अपच्चयाणं पसवस्स भूमिं
तहा जसप्पायवपंतिपंसुं ।
न संसएज्जा मणसल्लभूअं
मायाऽऽयरं दुग्गइमावहंतं ॥

53

Even a poor man should look upon himself to be rich if his righteous conduct is not slackened Wealth earned in deceptive ways is indeed perilous and ends in distressful state, while it acquired by fair means, tends to peacefully live

54

Having seen the gain obtained through deception, the avaricious become eager to practise it But they should fairly think of the ruin of career brought about by hypocrisy

55

Wealth obtained through deceit, does not last long, and such wealth cannot be enjoyed with ease, it also proves destructive to kinsmen, and it gives rise to a series of miseries

56

One should not resort to deception, the generator of disbelief, the axe in uprooting the line of trees in the form of reputation, the pricking thorn in the heart and a path leading to degradation

५७

जेहिं सुहं इज्झइ पारकेरं
पतारिऊणं निय-अत्थ-लोहा ।
पूसंति हिंसाविसवल्लरिं ते
धम्मो कुओ परिसनीदयाणं? ॥

५८

पिवीलिआई हलुआ सरीरी
रक्खंति जत्तेहि, णरे पुणो जे ।
खिवंति कट्ठे परिवंचिऊण
न ते दयाधम्मविचारवन्ता ॥

५९

पतारणा-वट्टणमंकद्दो उ
देवत्तवे गज्जणमन्नद्दो अ ।
एआरिसा णेव तवंति किंपि
काऊण धुत्ता तिलयं णिडाले ॥

६०

पवंचणारूवयसंनिवाए
किआ-पओ विक्किअमावहेइ ।
सुद्धे मणे उक्खयमायसल्ले
पहुप्पए बीअयमंकुराय ॥

57

They who distress others by practising deception out of selfishness, nourish the poisonous creeper in the form of injury. What do such merciless persons concern Dharma ?

58

Those who, though protect with efforts, small insects such as ants, etc yet bring calamity to human beings by misleading deceptions, do not understand the principle of mercy

59

On the one hand, there is ardent promptness in the use of deception and on the other hand, clamorous uproar in the worship of God is heard It is a great wonder that such deceitful people are not at all ashamed to put on the sacred mark [तिलक] on their forehead

60

The milk in the form of the practice of religious rites, taken under the influence of delirium of deception, affects a change for worse The seed sown in the mental field, when purified by the uprooting of deceit, tends to sprout forth

६१

संसार-सिंधुस्स विलंघणट्ठं
अज्झप्प-पोए बहुभागलब्भे ।
चे छिद्दलेसो अवि दंभरूवो
सिआ न तप्पारगई तओ ता ॥

६२

वणे हुआसो कलहो सहिते
वाही सरीरे कमले हिमं च ।
जहा तहा संतिकरम्मि धम्मे
उवप्पवो होअइ दंभदोसो ॥

६३

पओअणं किं नु मुणिव्वयाणं
जं तेहि कीरेज्जइ दंभकज्जं ? ।
दंभावयासो न सुहकिआए
अन्नत्थ पावस्स य पोसणाए ॥

६४

एगंतओ नाणुमई रिसीणं
न वा निसेहो खलु धम्मसत्थे ।
चरेज्ज ता सव्वसुहाहिलासी
पहे अमायं सइ आरियम्मि ॥

61

Even if there be a small hole called hypocrisy, in the spiritual ship, obtained only by pre eminent merits, useful for the purpose of crossing the ocean of the phenomenal world, then, the crossing over to the opposite bank is impossible

62

Fraud is a danger to Dharma -the source of peace, as fire to the forest, quarrel to friendship, disease to body and frost to lotus.

63

Of what purpose is this hypocrisy to those who have vowed asceticism that they should practise it ? Indeed it does not get scope for its play in righteous practices, and in unrighteous ones it tends to nourish sins

64

The great sages have laid down no rules absolutely mandatory and prohibitory. Hence one should not resort to deception, he should frankly tread a noble path

६५

अहो! सएऊण वगप्पवित्तिं
जणो पवंचिज्जइ वंचगेहिं ।
परंतु वंका अविवेग-अंधा
अप्पं पतारेंति निपंसणा ते ॥

६६

निस्सल्लयाए वयपालणाओ
अप्पाहिरे धम्मिअ-गंथकारा ।
एवं हु जोगेगवइप्पवंसो
एवं हु मोक्खुज्जमणे विकासो ॥

६७

पाडच्चरो मोक्खपहम्मि एगो
संपत्थिआणं सुमहासयाणं ।
स लोहनामा भुवणे पसिद्धो
मोहस्स रण्णो पढमो पहाणो ॥

६८

एक्को हु लोहो भवचक्कमूलं
निल्लोहया चेअ य मोक्ख-मग्गो ।
एअं हि संसार-विमुत्तिमग्ग-
दिहंसणं जोगविऊ कुणंति ॥

65

Alas ! the world is cheated by fraudulent persons resorting to crane-methods, but, as a matter of fact, those mean persons blinded by the darkness of illusion, deceive themselves

66

The sacred scriptures have preached instructions for observing the vows with pure motives purged of hypocrisy It is the only way which secures one an admission to the path of Yoga, and in this very manner the effort for absolution gets developed

67

Indeed, the most horrible of the robbers against high--souled persons who are journeying on the path of salvation, is well-known in this world, as greed It is the chief minister of the king delusion (मोह).

68

Indeed, greed solely is the source of the phenomenal world, and its non--existence is the sole means in the attainment of freedom. Wise persons who are authority on Yoga, have thus outlined the differentiation of the paths of the phenomenal and the non -phenomenal

६९

लोहो पुरोगो अइदुज्जयाणं
तस्सि जिए किं न जिअं तिलोए? ।
कोहाइणासे अवि सेसभूओ
मोहो करज्जिज्जइ लोहघाए ॥

७०

लोहो खु चिंता-लइआसु कंदो
रक्खो गुणाणं कवलीकिईए ।
विग्घो महंतो पुरिसत्थकज्जे
जिणेइ तं सत्तसमुद्दचित्तो ॥

७१

चे सत्तिओ से पुरिसाहिमाणो
चे अत्थि लोअग्गपयाहिलासो ।
फारेहि फारं गुरुलोह-पार-
नीरंजणत्थं तुह पोरिसं ता ॥

७२

सागा वि पूरेउमसत्तओ जे
सकुच्छि-कुच्छिल्लमभागधेआ ।
अंदोलिअन्तकरणा महत्थ-
लोहाऽहिकंतेण भवंति ते वि! ॥

69

Greed ranks first amongst the indomitables When it is subdued, nothing remains to be subdued in all the three worlds Delusion (मोह) itself is destroyed when greed is overpowered, otherwise it remains even after the removal of anger, etc

70

Greed is a bulbous root of the creepers in the form of anxieties It is a demon devouring as a mouthful, good virtues It is a great impediment to the achievement of success, or to the expanding of a manly effort for the noble motive He whose heart is an ocean of vitality or spirit, subdues it

71

Oh good one ! if your pride is pious and legitimate, and if you desire to be foremost among the people, then, strive hard with all your might to batter down the ramparts of greed

72

The hearts of those who are not able to stuff their bellies even with vegetables, are also again moved with the breeze in the form of intense desire

७३

सहेइ णो लोहकवट्टिओ किं ?
लोहोदओ किं न करेइ कम्मं ? ।
अणत्थमम्मापिअराण यावि
कुणेइ लोहच्छुरिआ-हयक्खो ॥

७४

जे दूमिउं निक्करुणं जणे सं
ओअन्दिऊणं निच्चिणीअ कोसं ।
काऊण जे दारुणसंगराणि
दावीअ मिण्फं पलयावभासं ॥

७५

लोहट्टिआ ते अवि मिच्चु-काले
होही सहाऽऽदाउमलं न किं पि ।
एगागिणो रंकमुहा पयाया
सकम्मलाऽऽसुत्तिअघोरपाया ॥
(जुग्गं)

७६

केणावि सद्धिं न गया छमेसा
लोहेण जुज्झंति विहेव लोआ ।
सम्मं विचारिज्जइ चे विवेगा
तोसाउ सुक्खं पडिभाइ एगा ॥

73

What affliction does a greedy person not bear ? What action does he not do ? One, whose eyes are blinded by the knife of greed, does not scruple to launch even his parents into calamity

74-75

The greedy ones who tormented the people mercilessly and filled their storehouses with wealth they seized and those who fought in terrible battles and created the horrible scene of universal destruction, were not able to take anything with them at the time of death They, who have bitterly degraded themselves by their own heinous deeds, were forced to go alone with their humiliated faces

76

This earth has never accompanied anyone. People are uselessly distressed by greed. Contentment alone contributes to real happiness if we rightly reflect

७७

कए पयासे पउरे वि इट्ठं
जणो न संपाडणए तयाणि ।
किलिस्सए किं तु विचारणीअं
तं पारकेरं न अमम्हकेरं ॥

७८

बहुप्पयासेहि वि नत्थसिद्धी
अयत्तओ कस्सइ कज्जसिद्धी ।
एवं धुवं चिंतिअ कम्मसत्तिं
झंखेज्ज नाणिट्ठसमागमम्मि ॥

७९

न काउमुज्जोअमिमा न वत्ता
परंतु लोहोत्थविगप्पधूमा ।
अप्पाणचित्तं कसिणं विहेव
कज्जं गिहत्थेहि वि हन्दि! कम्हा? ॥

८०

कोहस्स रोहस्स समो समत्थो
अलं च माउक्कमहंकिईए ।
मायाऽऽमयस्सोसहमुज्जुआ य
लोहप्पहाणप्पवणो अ तोसो ॥

77

Even after tremendous exertions being made, the desired object is not obtained and it brings on distress to the mind, but we should consider that what belongs to us, does not belong to others, or what does not belong to us, belongs to others

78

Success in one's desired object is not attained by some even by various kinds of efforts and is obtained by some quite easily So considering the inevitableness of the working of the Karmic forces, one should not be sorry, if one has to face unwelcome occasions

79

From this, cessation of activities is not to be inferred, but why should householders however blacken their minds to no purpose with the smoke of fanciful ideas raised by greed?

80

Tranquillity of mind is able to remove anger, gentleness destroys pride, sincerity vanquishes deception, and contentment is potent enough to eradicate greed

८१

कोहाइपाउब्भवणप्पसंगा
निवारए चिंतिय पुव्वमेव ।
याए पसंगेण कसायभावं
सिआऽप्सु वाहित्त-उवायसेवी ॥

८२

न लब्भए जम्मणनिक्करण्ण-
पेरन्तदेरं सिवमन्तरेण ।
अणंतअप्पुल्लयलप्पगासं
अखंडिआ दीहरसाहणाओ ॥

८३

एगंतिअच्चंतिअदुक्खनासो
असम्भवो नूण भवप्पवासे ।
तस्साहणं सव्वकिलेसजाल-
समूलनिम्मूलणमेगमेत्तं ॥

८४

कोहाई परिपंथिणो जह जहा पाविज्ज अप्फुण्णयं
उच्छेज्ज तहा तहा दुबलयं चइऊण दुक्खावहं ।
जो कोहाइविआरकारणसमाओगे चलं होइ णो
कत्तो होज्ज विलम्बिओ महबलो सो जोगसंगाऽऽगमे ? ॥

81

One being attentive beforehand should contrive so as not to display anger and other passions If they rise yet occasionally, care should be taken to curb them immediately by the means already described

82

Without the manifestation of infinite power of one's soul through unobstructed long practices, it is impossible to reach the auspicious end of the horrible forest in the form of Sansāra

83

Full and permanent destruction of misery is indeed impossible so long as there is rambling in the phenomenal world [Sansāra] It is only accomplished by the uprooting of all infatuation or delusion

84

One should exert oneself, discarding carelessness or mental feebleness, to take such steps as will make one more and more free from the foes- anger and others He who possessed of sublime spirit, is not affected when confronted by passions, is sure to reach without delay the summit of the mountain of Yoga

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

कसाय-जओ णाम चोत्थं पयरणं
समत्तं ।

पंचमं पयरणं

झाण–सामग्गी ।

१

कसायरोहाय जिइंदिअत्तं
जिइंदिअत्ताय मणस्स सुद्धी ।
तस्सोहणत्थं समया, अमू आऽ-
ममत्तओ तं पुण भावणाहिं ॥

२

भीमा भवंभोणिहिणो भयं चे
ता इंदिआणं विजए जएज्जा ।
सरिस्सहस्साऽपरिपूरणीअ-
सिंधुव्व जे णेव हवंति तिप्पा ॥

३

देहंतदुक्खं गय-मीण-भिंग-
पतंग-सारंगकुलं पयाइ ।
जगम्मि एक्केक्कहिंसीअदोसा,
सव्वक्खवग्गस्स कहेव ता का ? ॥

४

अचुच्छमुच्छप्पणपच्चलाणि
जेउं असत्ती जइ इंदिआणि ।
भूमंडलंदोलगसत्तिणो वि
ओयंसिणो किं णु बलस्स मोल्लं ? ॥

1

The subjugation of senses is conducive to the removal of passions It [subjugation of senses] results from the purification of the mind, which, in turn, is brought on by tranquillity, taking its birth from the absence of egoism, and the absence of egoism really springs from reflections or meditative practices

2

One should try to get mastery over one's own senses, if one is afraid of this terrible ocean of worldly existence [Sansāra] The senses remain unsatisfied like the middle part of the ocean which is not filled even by thousands of rivers

3

It is quite evident that herds of elephants, fish, bees, moths and deer, go to destruction through the fault of excessive attachment of each, to one sense only, then what to say of those who are under the influence of all senses ?

4

Of what value is the power of the powerful one who is able to shake the terrestrial globe, if he cannot get mastery over his senses capable of bringing intense delusion ?

५

अंतब्बलोब्भावणहेउमेगं
स-इंदिआणाऽवरिमाहिवच्चं ।
तयत्थमन्तकरणस्स सोहे
आवासए जत्तपरेण भव्वं ॥

६

मणप्पिसल्लो सइरं भमंतो
जगत्तयं पक्खिवए दुहाऽडे ।
अरायओ निस्सरणो मणूसो,
गवेसणिज्जं कह हन्दि! ताणं? ॥

७

चत्तूण गेहं तवमायरन्ता
मोक्खस्स लाहाय महासए वि ।
खिवेज्ज चित्तं चवलस्सहावं
पचंडवायव्व कहिं पि आसु ॥

८

मणस्स सोहेण विणेव जोग-
धराधरारोहणमीहए जो ।
मूढो हसिज्जेइ पएहि देसा-
डणाहिलासी इव पंगुलो सो ॥

5

Complete mastery over the senses is the sole cause of the awakening of inner vitality So for its sake one should be assiduous in the purification of the mind

6

The demoniac mind, unconstrainedly wandering in this phenomenal world, throws the inhabitants of the three worlds in a pit of misery Alas, this universe is without a ruler and protection! Where should refuge of the world be looked to?

7

The unsteady mind, like a hurricane, all at once hurls down even great ascetics who practise austerities renouncing all mundane affairs for the attainment of absolute freedom

8

A foolish man who without the purification of mind, wishes to ascend the hill of Yoga, is as ridiculous as a lame man who desires to travel on foot

९

रुब्भंति कम्माणि मणस्स रोहे
उव्वेल्लिरे तस्स पसारणम्मि ।
असंयमो संयमणं च तस्स
भवस्स मोक्खस्स य अत्थि मूलं ॥

१०

असेसविस्सब्भमणप्पवीणो
मणप्पवंगो विणिअंतणिज्जो ।
केणावि जत्तेण विचारएहिं
न अन्नहा संति-सुहं हि पप्पं ॥

११

रहस्सभूअं सयलागमाणं
एगं तमंतक्करणस्स सुद्धी ।
कम्मक्खयप्पज्झलमेगमुत्तं
झाणं तमंतप्परिसुद्धिमूलं ॥

१२

पदीविआ जोगपहप्पगासे
जोगंकुरप्पोब्भवकासवी अ ।
मणस्स सुद्धी पढमं विधेआ
सिअऽन्नहा णो सभलो पयासो ॥

9

When the mind is controlled, the Karmic forces are checked and when it is at large, the Karmic forces multiply The control of mind is the source of absolute freedom and its want is the source of bondage

10

Even by whatever means possible, the monkey--like mind habituated to rambling in the whole world, should be kept under complete control, otherwise, peace or happiness is not attainable

11

The purification of mind is the only essential principle of all scriptures Contemplation alone suffices for the annihilation of the Karmic forces, and its sole source is in the complete purification of the mind

12

The purification of mind, which is the beacon--light for the illumination of the path of Yoga and which is the land for the sprouting forth of the seeds of Yoga, must be first attained Without it every effort is fruitless

१३

जहा जहा णिल्लसए समत्तं
तहा तहा दोस-मलो झरेइ ।
तहा तहा पूसइ चित्तसुद्धी
तहा तहा वड्ढइ संमओ वि ॥

१४

जया मणस्संयमणस्स देरा
खणं पि सम्माणुहवो उदेइ ।
सुहं तयाऽलोइअमुल्लसेइ
वण्णिज्जए किं णु सया समो ता ? ॥

१५

सम्मंजणं पूरिअमत्थि जस्सऽ-
न्तल्लोअणे मोहतमप्पणासा ।
अमू सरूवं परमेसरस्स
सुवम्मि संपासइ पुण्णमुत्ती ॥

१६

दूरं दिवं, मोक्खपयं सुदूरं
सम्मा मणस्संनिहिअं तु सोक्खं ।
आसाइउं सक्कमिहेव भव्वं,
इहेव मोक्खो समयारयस्स ॥

13

As the virtue of equanimity progresses, faults or impurities are wiped out, purity of mind is nourished and delight is increased

14

Indescribable, indeed, is the inner delight when even for a short time the mind is drawn inwards and rendered quiet! *Then what to* say of those who are always possessed of inner tranquillity?

15

The high-souled one, whose inner sight is full of the collyrium of quietude, sees, by the removal of delusive ignorance, within himself the true nature of the Supreme Soul

16

The celestial bliss is at a distance and that of absolute freedom is at a greater distance, but it is possible to enjoy sublime happiness in the inner sphere [heart or mind] through quietude In this very life there is absolute freedom to those who are possessed of supreme peace

१७

पेऊस-वासो मण-मंदिरम्मि
समत्तरुवो हवए जईण।
संसारदावाणलदाहतावो
अप्पाणमक्खंडइ किं तईअं? ॥

१८

अप्पाणमप्पा परओ विभिन्नं
अन्नेण समं अणुहोइ जाहे।
ताहे पयासेइ समत्तणं से
असक्कलाहं विउहेसराणं ॥

१९

संरक्खिए मोहमिगेसरेण
भयंकरे भीस-वणम्मि जाहे।
समत्तरुवज्जलणऽच्चिओ जे
जाहे परं ते परिनिट्ठिअन्ना ॥

२०

निसन्नवेरा अवि देहधारी
आलोअणा जस्स मिहो सरंति।
विअम्भए से समया-बलं तं
तमेव देवस्स परा विभूई ॥

17

Is it possible for the conflagration in the form of this gross material world to approach the great soul, on whose mental field the nectarious shower of equality pours down ?

18

When the soul [person] fairly distinguishes itself as quite separate from all earthly objects, there is awakened the sense of equality which is inaccessible even to the lords of heavens

19

They are quite successful who have manifested the high flame of calm equality in the terrible wild forest of passions, well preserved by the lion of delusion (मोह).

20

That, beings though possessed of natural antipathy are quite pacified at the sight of the great is the charm of the force of equanimity This is the supreme magnificence of the Supreme Soul

२१

अनिच्चभावाइअभावणाओ
महेसिणा बारह भाविआओ ।
विभावणा ताण ममत्तरूव-
तमप्पणासे समया फुरेइ ॥

२२

देहो न निच्चो विहवो न निच्चो
भोगा न निच्चा विसया न निच्चा ।
विणस्सरो एस समो पवंचो
न किं पि अत्था-विसओ इहत्थि ॥

२३

नरेसरा चक्कधरा सुरेसरा
जोगीसरा वा भुवणत्तएसरा ।
सव्वे वि मच्चुस्स उवेंति गोअरं
भवे इहं को सरणं सरीरिणो ? ॥

२४

दुक्खाणि दुक्कम्मविवागकाले
होअन्ति उग्गाणि तणूधरस्स ।
पहुप्पए को वि न तस्स ताणे,
मग्गोवदेसा सरणं तु सन्ता ॥

21

The light of equanimity flashes when the darkness of egoism or attachment is destroyed by means of contemplation of twelve mental reflections beginning with phenomenal evanescence, propounded by great sages

22

Anitya Bhāvanā -Body, wealth, enjoyments and objects of senses are all liable to destruction All the phenomenal world is transitory There is nothing here reliable

23

Asharana-Bhāvanā -When kings, paramount sovereigns, Indras, lorldly Yogis and lords of the three worlds, are all inevitably doomed to destruction [are within the reach of death], then whose protection could be resorted to by embodied beings ?

24

At the time of the maturation of evil Karmic forces, terrible miseries befall embodied beings None is able to protect them The good—the sages are considered to be the refuge only on account of their showing a right path

२५

भवण्णवो जम्म-जराऽ-वसाण-
पाणीअपुण्णो सर-वाडवो अ ।
संमोह-आवत्त-विवत्ति-मच्छो
कुओ णु सोक्खं इह परिसम्मि ? ॥

२६

एगागिणो संति सया सरीरी
इहऽत्तमाणा भव-भीम-रण्णे ।
काऊण पावं सपरत्थमेगो
किलिस्सए पेच्छ बहुं अताणो ॥

२७

विलक्खणो बाहिर-विस्स-विस्सा
सच्चिम्महाणंदमओ खु अप्पा ।
इणं सरीरं फुडमन्नमप्पा
को णव्वए ता भुवणे अणन्नो ? ॥

२८

मला सवंतो नवहिं सएव
देरेहिं काओ असुइस्स गेहं ।
को तस्स मोहा अथिरस्स रोआऽऽ-
लयस्स अप्पाण-हिअं हणेज्जा ? ॥

25

Sansāra--Bhāvarā --The ocean of worldly existence is full of the waters in the form of birth, old age and death, and has the submarine fire in the form of cupid, whirlpool in the form of ignorance, and fishes, alligators, etc in the form of calamities In such a world [Sansāra] how can we look for happiness ?

26

Ekatva--Bhāvanā --The embodied souls come and go alone in this terrible forest of the phenomenal world In this revolutionary world the embodied beings, having committed sins for themselves and others, go alone to the other world and alone experience distress [as the fruit of their evil actions], being without any shelter

27

Anyatva Bhāvanā --The soul endowed with intelligence and eternal bliss is quite separate from all outward phenomenon When this body is evidently separate from the soul, what other thing is to be identified with this soul ?

28

Ashuchi Bhāvanā --This body, from which continually flows impurity through nine openings, is an abode of dirt Who may be indifferent to one's spiritual good by being attached to the body which is ephemeral and an abode of diseases ?

२९

जोगा मणो-वाणि-सरीरकम्मा
ते आसवा कम्मनिओअणेण ।
बंधन्ति कम्मं असुहा सुहाओ
जोगाउ देही असुहं सुहं हि ॥

३०

जहा जलं गेण्हइ जाणवत्तं
छिद्देहि, कम्मं तह देहधारी ।
रुंधेहि जोगेहि सुहासुहेहि
असिंस थिए नित्थरणं न होइ ॥

३१

णिरोहणं जं पुण आसवाणं
स संवरो वुच्चइ कोविएहिं ।
विहावणा आसव-संवरस्स
मणो भवोदासिदसो भवेइ ॥

३२

कम्मक्खओ कत्थइ निज्जरत्ति
दुहा सकामेअर-भेअओ सा ।
पागो हि कम्माण जहा फलाणं
सयं उवाया अवि निव्वलेइ ॥

29

Āsrava Bhāvanā--Yoga is here the activities of the mind, speech and body, and it being the channel of the influx of Karmic forces is designated Āsrava Embodied souls assimilate Karmic forces good or bad, according to their good or bad Yoga

30

As a vessel with holes admits water, so the embodied soul attracts good or evil actions [Karmas] through the holes in the form of good or evil Yogas As long as this Asrava [channel of Karma] prevails, nobody gets out of this phenomenal world [Sansāra].

31

Samvara Bhāvanā --The learned call the stopping of this Asrava—the channel of Karmic forces, Samvara The reflections of Asrava and Samvara bring on indifferent attitude of mind to worldly affairs

32

Nirjarā Bhāvanā -The destruction of Karmic forces is called Nirjarā It is secured in two ways volitional or non-volitional they [Karmic forces] reach maturity of their own accord like the fruits on the trees or by the employment of expedients

३३

लोओ समग्गो जड-जीवपुण्णो
जहा तहा तप्परिचिंतणं जं ।
सा भावणा लोगविआररूवा
मणोवसीकारफलप्पहाणा ॥

३४

सरीरिणो उद्धरिउं दुहाओ
पवेइओ केरिसधम्ममग्गो ।
लोअस्स लोगुत्तरपूरिसेहि
जो नेइ कल्लाणपयं जहत्थं ! ॥

३५

धम्मो खमा मद्दवमज्जवं च
सोअं च सच्चं तव-संयमा य ।
चाओ तहाऽकिंचणया य बम्हो
इच्चेवमुत्तो दसहा सुहाय ॥

३६

कम्मे किलिट्ठे अवलीभवन्ते
लद्धे वि जोग्गे नर-जम्मणम्मि ।
जहत्थकल्लाणपहाणुकूला
तत्तप्पईई बहुदुल्लहत्ता ॥

33

Loka -Bhāvanā —Reflection on the world full of animate and inanimate objects [as it appears to be or it is], is Loka--Bhāvanā Such meditation is highly conducive to the subjugation of mind

34

Dharma--Bhāvanā —The Supreme Sages have propounded the grand truth [Dharma] for the extrication of embodied beings from miseries, which [the grand truth--Dharma] leads to the real welfare

35

Dharma is said to be tenfold --forbearance, tenderness, candour, purity, truth, austerity, restraint, renunciation, propertylessness and celibacy This is the excellent path leading to happiness

36

Bodhi-Bhāvanā --This glorious human birth is secured when the severe Karmic forces are weakened Even then it is very difficult to obtain the real power of discrimination [Bodhi-Ratna] which is the first instrument of the achievement of real welfare

३७

एआरिसीहिं खलु भावणाहिं
सुवासिअंतक्करणो मुमुक्खू ।
ममत्तथूणावहरिज्जमाणं
संरक्खिउं सक्कइ सम्म-लच्छि ॥

३८

समत्तमालंबिअ झाणमाचरे
सम्मं विणा तत्थ कए विडंबणा ।
झाणं समायाइ जहा जहुच्चई
तहा तहऽप्पावरणं विलिज्जइ ॥

३९

झाणं समत्तेण विणा न होइ
सम्मं न कोआसइ झाण-हीणं ।
परोप्परावेक्खणओ अमूणि
संपाविरे उक्करिसं दुवे वि ॥

४०

अवि दारुणपावभारिणो
परिवित्ता सुहजोगलाहणे ।
परमं समुवागया पयं
सयलं कम्म-मलं पखालिउं ॥

37

The aspirant after emancipation whose heart is well scented with these reflections, becomes strong enough to preserve the glory of equanimity from being seized by a plunderer in the form of egoism

38

Concentration is well secured by resorting to equanimity which being absent meditation cannot be well accomplished, on the contrary the under-taking of meditation proves causing degradation The more the meditation progresses the more the Karmic forces enveloping the soul, are removed

39

Concentration is not attained without equanimity, and equanimity is not elevated without concentration Both being interdependent one renders the other steady and **vice versa.**

40

The embodied souls, though they were encumbered with heinous sins, attained, being turned to the path of auspicious yoga, to the highest state [final beatitude] by the washing off of all Karmic dirt

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

झाण-सामग्गी णाम पंचमं पयरणं
समत्तं ।

छट्ठं पयरणं

ज्ञाण-सिद्धी ।

१

अप्पस्सरूवं खलु मोक्ख-तत्तं
तं नऽप्पसुद्धीअ असिद्धयाए ।
अप्पस्स सुद्धी अ कसाय-हाणं
पउंजेज्ज तम्हा तहिमेव मुत्ती ॥

२

सुद्धो तवो अप्परइस्सरूवो
तं नाणजोगं निगदंति सन्ता ।
सव्वक्किआसाहणसज्झभूओ
अणंतरं निव्वुइ-कारणं सो ॥

३

न जा किआ उब्भवसं गयाणं
आवस्सई सा ववहार-मग्गो ।
गुणावहत्थि त्ति परंपराओ
निव्वाण-संपाडगया अमूआ ॥

४

किआ अवेक्खिज्जइ अक्खलंती
अब्भासिणो चित्त-विसोहणत्थं ।
आरूढजोगा उ महाणुभावा
समप्पवाहे निरया भवंति ॥

1

The real nature of Soul is itself Moksha [Absolution], which is impossible in the absence of spiritual purification, which, in its turn, consists of passionlessness Therefore, Moksha lies in passionlessness

2

The meditative absorption in the nature of one's own Self is the pure and highest austerity [Tapa] It is called by the wise the Jnāna--Yoga—the Yoga pertaining to knowledge It is the only aim of all [religious] activities, and it is the direct means of final beatitude

3

The performance of the daily religious ceremonies, which is not necessary for those who have reached the higher plane, is beneficial to those who are engaged in the ordinary course of life The Karma--Yoga is thus a sure, though indirect, means of Perfection

4

The careful performance of good actions [religious ceremonies] is necessary to a beginner for the sake of purifying his mind, but the high-souled ones, who have reached the plane of Yoga, enjoy the unshaken quietude in the spiritual plane

५

भणो थिरीभावमुवागओ वि
रओक्ला झत्ति चलीहवेइ ।
उल्लंघए तं पुण सुप्पयत्ता
अब्भासओ साहणजागरूओ ॥

६

लोलेसु लोलं खलु चित्तमेगं
कज्जं परं निग्गहणं च तस्स ।
तिव्वा अवेक्खिज्जइ तत्थ जत्तो
तयत्थमब्भासपरेण भव्वं ॥

७

समब्भसेउं सुहकम्मजोगं
समुज्जलं जो समयं पवन्नो ।
सया उदासीणमणोदसस्स
लेवावहो तस्स भवे न कम्मो ॥

८

पिअं समासाइअ मोअए णो
न वऽप्पिअं पाविअ जूरए जो ।
स किंकरीभूअहिंसीअगामो
आरूढजोगो खलु वीअरायो ॥

5

The mind though steadily fixed, quickly loses its balance through the force of Rajas, but a wakeful student in the practice of Yoga, controls it by right efforts

6

Mind is the foremost of all fickle things To control it, being the most difficult thing, requires a very keen effort For this purpose one should be assiduous

7

The high-souled one, who after having properly practised the Karma-Yoga, develops the sublime sense of equality, is always indifferent [to the world] and so is not affected by his actions

8

The dispassionate one, who does neither take delight in the attainment of a cherished object nor does he feel sorrow on getting what is unpleasant, and who has enslaved all his senses, is said to have reached Yogihood

९

निब्भीइओ निच्चलनासिअग्ग-
दिट्ठी पसन्नाणण-पुंडरीओ ।
सिलिट्ठ-ओट्ठो अणफासमाणो
रया रएहिं विगयप्पमाओ ॥

१०

छिहाविमुक्को निअभूहणे वि
बहुत्तसंवेगसरोनिमग्गो ।
अमत्तकारुण्णनिही भवाओ
परंमुहो दट्ठ-पमोअओ अ ॥

११

एवंविहो निट्ठिअकम्मजोगो
समाहिअप्पा सिरिनाणजोगा ।
झाणे पवेसं कुणए सुघोर-
कम्माडवीडाहदवाणलम्मि ॥
(तीहिं विसेसयं)

१२

कुसील-नारी-पसु-संढवज्जं
ठाणं विवित्तं उवगम्ममच्छं ।
णाणासणाणं पि थिरं सुहं च
जमेव भासेज्ज नमासएज्ज ॥

9—10—11

The tranquil-minded sage who is free from fear, who has his eyes fixed on the tip of his nose, with his lotus-like face full of joy, with his both lips closed and with his teeth not touched, who is devoid of inertness who is quite indifferent to his body, who is merged in the lake of great Samvega [spiritual wisdom or a keen desire for spiritual emancipation], who is full of intensely sympathetic emotions, who is averse to the worldly enjoyments, who is an object of exquisite joy to the beholders, and who has completely practised the Karma--Yoga and has exalted his soul by Jnāna Yoga as well,-such a yogi enters the conflagration of contemplation burning the forest of terrible Karmic forces

12

A solitary place unfrequented by women, animals, impotent persons and men of low habits is necessary for proper meditation That posture which he thinks to be steady and comfortable among the various postures, should be selected

१३

झाणाय कालो वि मओ न को वि
जस्सि समाही समओ स सस्सो ।
थिओ निसण्णो सइओ वि झाया
झाएज्ज झाऊण निआणुकुल्लं ॥

१४

झाणस्स सिद्धीअ वदंति विण्णा
आवासयत्तं दढभावणाणं ।
मित्तिं पमोअं करुणं उवेक्खं
जुञ्जेज्ज तं झाणमुवक्खडेइ ॥

१५

अप्पाण-दिट्ठिं पविकासिऊण
देहिस्स सव्वस्स वि सव्व-लोए ।
विसुद्धपेम्मा हिअ-चिन्तणं जं
भासिज्जए सा विबुहेहि मित्ती ॥

१६

गुणेहि चिप्पन्ति समुज्जलेहि
जे के वि लोअम्मि महाणुभावा ।
गुणेसु तेसिं बहुमाणभावो
पमोअभावो परिवेइअव्वो ॥

13

There is no fixed time for concentration That time is the best when mind is steadily calm One may meditate, sitting, standing or lying down That posture may be adopted, which is suitable for concentration

14

The wise admit the necessity of firm thoughts [Bhāvanās] for facilitating Dhyāna [meditation] Bhāvanās are of four kinds --friendship, joyfulness, pity and impartiality These feelings [Bhāvanās] should be cultivated, because they strengthen contemplation

15

To cherish auspicious feelings for the good of all the beings in the world that all beings may be happy and none may do sinful deeds, is called Maitri--Bhāvanā, which is really awakened by the elevation of the spiritual view

16

The feelings of reverence for the virtues of whatever persons shining by the excellence of merits, is called the Pramoda—Bhāvanā

१७

दीणेसु दालिद्द-उवद्दुएसु
लुक्केसु भीएसु किलेसिएसु ।
वित्ती पडीआर-परायणा जा
कारुण्णभावो परिकित्तिओ सा ॥

१८

चित्तेहिं चित्तं भुवणं भवीहिं
विचित्तकम्मेरिअविच्चिएहिं ।
दट्ठूण मज्झत्थगई उविक्खा,
दुट्ठेसु दुट्ठायरणं किमत्थं ? ॥

१९

भवेइ झाणं धुवमा मुहुत्ता
एगग्गसंपच्चयलक्खणं तं ।
आणं अवायं च विवागतत्तं
संठाणमालोअइ एत्थ जोगी ॥

२०

आलंबिऊणं पुरिसुत्तमाणं
आणं अबाहं परिचिंतणं जं ।
वत्थुस्सरूवस्स जहत्थरूवं
आणाभिहं तं पवदंति झाणं ॥

17

The desire to lessen the miseries of those who are helpless, poverty--stricken, diseased, frightened and distressed is called the Karunā Bhāvanā

18

The wise ones assume indifferent attitude looking at the strange world full of beings varied on account of their diversified actions instigated by strange Karmic forces Of what use is evil action against the wicked ?

19

Dhyāna continues for one Muhurta [Forty-eight minutes] It is defined as the continuous unruffled meditation The Yogi in Dhyāna contemplates Ājnā, Apāya, Vipāka and Sansthāna

20

Ājnā--Dhyāna --To contemplate truth in its true nature by following the infalliable injunction of Sages of spiritual eminence is called the Ājnā Dhyāna

२१

अज्झप्पमग्गेण विणा भवम्मि
भमीअ अप्पाऽयमणंतकालं ।
रागाइदोसेक्कवसीभवन्ता
निरिंति नावायमहाडवीओ ॥

२२

मोहंधयारंधलमाणसेण
कयं न किं किं कलुसं मयाइ ? ।
नरे तिरिच्छे नरयम्मि चोग्गं
दुक्खं न किं किं उवगम्मए ह ? ॥

२३

गहीरसंसारदुहण्णवे मे
कालो बुडुंतस्स गओ समग्गो ।
कस्साऽवराहो अवरस्स एत्थ ?
अयं पमाओ मम बालिसस्स ! ॥

२४

बोहिं पि संपाउणिउं मइ ब्व
दुट्ठा मणोवायसरीर-जोगा ।
पज्जालिओ सोवरि धूमकेऊ !
एत्थावराही अवरो भवे को ? ॥

21

Vipāka--Dhyāna —This soul is wandering from time immemorial in this world-revolution, as it did not resort to the spiritual path Beings subject to passions such as attachment, hatred etc cannot themselves get out of the dense forest of distress

22

Ah ! what variety of sins have I not committed—I, whose mind is over--darkened by infatuation ? Oh ! what terrible miseries have I not undergone in the hell and in the animal and human lives ?

23

My whole time is totally wasted in being immerged in the deep ocean of the miseries of the world [Sansāra] Whose fault is it ? It is my own foolish self

24

Though I obtained the knowledge of reality, I caused the fire [of misery] to burn on my head through the evilness of the mind, speech and body Whom I can find fault with ! Surely I and I alone !

२५

साहीणभूए अवि मुत्तिमग्गे
मोहा कओ मे सयमप्पपाओ ! ।
अवेज्ज भिक्खं जह लद्धरज्जो
मोक्खं सतंते वि भमो तहेस ॥

२६

एवं हि रागाइअदूसणाहि
जाया अवाया परिचिंतणीआ ।
जहिं उवाया अवि तप्पणामे
आणं विइज्जं नमवायणामं ॥

२७

उदीरिओ कम्म-फलं विवागो
सुहासुहत्तेण य सो दुभेओ ।
इच्चाइजोगाउ अ चित्तरूवो
सरीरिणो साऽणुहवं समेइ ॥

२८

आणंदसंपाइगदव्वजोगा
सुहो, तयत्तो विवरीअरूवो ।
खेत्ते निवासो सुगिहाइअम्मि
सुहो, तयत्तो पडिकूलखेत्ते ॥

25

Though the path of absolution was at my disposal, yet I lowered my own soul through illusion! Just as a man who has got a kingdom goes begging, so I wandered in this world, though absolution was within my reach!

26

In this manner the Dhyāna in which one meditates on the obstacles or difficulties arising from attachment and such other passions, and on the means to surmount them, is called Apāya Dhyāna

27

Vipāka [Maturation] is the result of Karma It is of two kinds, good and bad It is variously experienced by the embodied souls through its association with matter, space, time, disposition of mind and existence

28

The good Vipāka [maturation] of Karmic forces associated with matter [Dravya] is seen in having pleasant objects, and the bad Vipāka, in having unpleasant objects The good Vipāka associated with space is in the residence in comfortable houses etc, while the other Vipāka, in the residence in uncomfortable dwellings etc

२९

सुहे वसन्तप्पहुडिम्मि काले
सुहो, तयन्नो विवरीअकाले ।
पसाय-तोसाइअ-चित्तभावे
सुहो, तयन्नो विवरीअभावे ॥

३०

सुदेव-मच्चाइअसब्भवेसु
सुहो, तयन्नो अ परत्थ णेओ ।
दव्वाइजोगा इअ चित्तरूवं
चिंतेज्ज कम्मस्स फलं तिइज्जे ॥

३१

अप्पप्पइट्ठं गयणं अणंता-
णंतं अमुत्तं सयलाहिवावि ।
मज्झम्मि लोओ तह उड्ढ-मज्झाऽ-
होभागओ जो तिजगस्सरूवो ॥

३२

झाअंति एअस्स जहत्थरूवं
झाणे तयब्भासपरा चउत्थे ।
मग्गाण संपज्जइ सुद्धधम्म-
झाणे ससंवेज्जमईदिअं सं ॥

29

The good Vipāka in connection with time is seen in having the pleasures of spring etc, while the bad one is the reverse of it The good Vipāka through mental emotions is the good feeling of the pleasure of mind, while the bad one is the reverse of it

30

The good Vipāka through the births is in the life as a happy god or a happy man etc, while the bad one is the reverse of it Thus are thought of the various results of the Karmic forces associated with Dravya and the others, in the third Dhyāna named Vipāka

31

The formless and endless ether is everywhere supported by its own self, in the middle of which is this region [Loka], whose three parts viz the upper, the lower and the middle are styled the upper Loka, the lower Loka and the middle Loka respectively

32

The subtle nature of the above--said world is thought in the fourth kind of Dhyāna In such a spiritual Dhyāna there is obtained happiness which is intuitional and beyond the domain of senses

३३

झाणप्पहावेण लहंति पेच्च
महिड्ढिसालिं तिदिवं सुपुण्णा ।
पुणो निजम्मं उवगम्म चारुं
जोगस्स मग्गे पगइं कुणंति ॥

३४

निसुट्ठकोहा लुअमाण-लोहा
पलोट्टमोहा पङजोग-बोहा ।
अकामखोहा कयचित्तरोहा
भवंति ते साहिअअप्पसोहा ॥

३५

झाणं सुक्कं तओ ते परममुवगया पुण्णपुण्णोज्झलत्ता
पुण्णज्झोइं समग्गावरणखवणओ केवलण्णाणमेंति ।
धम्मं नीसेसदुक्खप्पसमणपवणं पुण्ण-पुण्णं दिसन्ते
पुण्णाऊ जंति पुण्णा परमभयपयं सच्चिआणंदरूवं ॥

३६

अस्सच्छदप्पणसमा भवचक्कवट्टिणो
जो अप्पसोहणपरो स हवेइ ईसरो ।
मोहाकुलो भमइ,मोहखए निम्मलो
ईसत्तणेण पयडीहवए सरूवओ ॥

33

Through the power of Dhyāna highly meritorious persons habituated to spiritual Dhyāna, obtain heaven full of very great prosperity, in the next world They are again born in a noble family and progress further on the path of Yoga

34

Those high -souled persons who are highly conversant with Yoga, progressing further on the path of Yoga, eradicate all passions— anger, arrogance, greed, attachment and infatuation, and getting complete mastery over their mind, achieve the full purity of soul

35

Those then attain the supreme Shukla-Dhyāna, and annihilate all the destructive Karmic forces and being perfectly pure, acquire Kevala--Jnāna--the climax of the elevation of knowledge And then they preach to the world Dharma [the truth] which shows the path of the subsidence of all miseries, and after phenomenal death those Perfect Souls attain the highest status of Sat-Chit-Ananda

36

Beings wandering in Sansāra, are like a dirty mirror Among them the soul which endeavours to purify itself, having attained perfect purity, acquires the status of God The soul, when ensnared by illusion, wanders in Sansāra, and when relieved from it, is God

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

झाण-सिद्धी णाम छट्ठं पयरणं
समत्तं ।

सत्तमं पयरणं

जोगस्सेणी ।

१

माणसवित्तिनिरोहं
संपण्णाएअरेहि मएहिं ।
जोगं वदंति विण्णा
झाणविसेसो इहं पढमो ॥

२

वित्तिक्खयसरूवं
बीओ णेओ, मणस्स वित्तीओ ।
सव्वा झिज्जंति तया
केवलणाणं पयासेइ ॥

३

देहस्स य वित्तीओ
जया निरुद्धा भवंति तक्कालो ।
जोगो भिज्जइ णेवाऽ-
संपण्णाया सिवद्दारं ॥

४

अज्झप्पं भावणा झाणं
समया वित्तिसंखओ ।
इच्चेवं पि महप्पाणो
अक्खासी जोगपद्धइं ॥

1--2 3

Restraining the functions of the mind is called Yoga by those well-versed in the Yoga philosophy The Yoga is twofold --Samprajnāta & Asamprajnāta The former is a particular kind of Dhyāna The Asamprajnāta Samādhi is characterized by the destruction of the functions of the mind When all the functions of the mind cease, the Knowledge of the Absolute--Kevala Jnāna arises That Yoga in which the functions of the body cease, is also not different from the Asamprajnāta Yoga, and is also the entrance of Absolution

4

Those who are adept in Yoga, have also laid down five kinds of Yoga --Adhyātma [spiritual inclination], Bhāvanā [Reflection], Dhyāna [Meditation], Samatā [Equanimity] and Vrittikshaya [Eradication of the functions of the mind]

५

इच्छा य सत्थं च समत्थया य
इत्थं पि जोगस्स भणीअ मेआ ।
अज्ञो सुबोहस्स पमाइणो वि
जो धम्मकम्मायरणाहिलासो ॥

६

विसुद्धसद्धस्स सुणाणिणो अ
पमायवज्जस्स जहस्ससत्ति ।
जो धम्मजोगो वयणाणुसारी
स सत्थजोगो निगदिज्जईअ ॥

७

ईयम्मि जोगे पहुयं गयस्स
सत्थाऽपसज्झाणुभवेगगम्मो ।
उदेइ जो अप्पसमत्थयाए
सामत्थजोगो परिभासिओ सो ॥

८

न सिद्धिसंपाडणहेउभेआ
सव्वे वि सत्था उवलब्भबोहा ।
सव्वंण्णुआ तो इहरा हवेज्जा
ना 'पाइभ'ण्णाणगओ स जोगो ॥

5

Ichhāyoga, Shāstrāyoga and Sāmarthya-yoga are also divisions of Yoga The first of these is Ichhāyoga where one though knowing well and already desirous of performing religious practices, is lazy [The desire of advancing on the way to spritual good is Ichhāyoga]

6

It is called Shāstrayoga where the degree of right belief and that of right knowledge are higher than what it is in the Ichhā yoga, and where laziness is destroyed and where the practice of religious ceremonies is in conformity with sacred scriptures according to one's capacity

7

The wise persons call it Sāmarthya-yaga which, perceptible only to such intuitional perception as is unattianable even with scriptural knowledge, is achievid by his pre-eminent spiritual exercises by the great sage conversant with the practice of Yoga through scriptures.

8

All the special means for the achievement of Perfection are not capable of cognition through scriptures If it be so, Omniscience can be obtained by the studies of scriptures only, but it is otherwise So this Sāmarthya yoga is connected with intuitional knowledge [Prātibha--jnāna].

९

तं पाइभं केवलणाण-भाणु-
पुव्वावगासं अरुणोदयाभं ।
'रिअंभरा', 'तारय' एवमाइ-
नामाणि तस्सि अवरे वयंति ॥

१०

संनासरूवो अयमत्थि जोगो
स धम्म-जोगेहि भवे दुमेओ ।
तेसुं च अज्जो खवगावलित्थे
सेलेसिमायस्स दसं बिइज्जो ॥

११

अप्पा समासाइअ जोगमज्जं
अणंतय फोरइ अप्पविज्जं ।
हंतूण मोहावरणंतराया
सज्जो सिआ केवलनाणसाली ॥

१२

परो अजोगो वि मणोवयंग-
वावाररोहा परिपुण्णयाए ।
महोदएणं सह जोअणेण
जोगी भवंभोनिहिरोहरूवो ॥

9

The morning light precedes the rise of the sun in the morning, similarly Prātibha-Jnāna [the intuitional divine knowledge] precedes the absolute Knowledge [Kevalajnāna] Other Yogis even designate this knowledge as 'Ritambharā' [holding to the truth] or 'Tāraka' [spiritual clearness]

10

This Yoga is also known as Sannyāsa Yoga It is of two kinds Dharma -Sannyāsa and Yoga-Sannyāsa The first of these is practised in the state of Kshapaka -Shreni [the eradicative route], and the other, in the state of Shaileshi [rock--like firmness]

11

Having attained the first [i e Dharma - Sannyās] Yoga, the soul manifests its infinite power, and having destroyed all the destructive karmas [Moha, Jnāna--Darshana-āvarana and Antarāya] at once becomes divine soul endowed with infinite Knowledge- Kevala--jnāna--becomes the embodied god omniscient or omnipotent

12

The second Yoga, i e Yoga--Sannyāsa is not any meditation, but it is such a state or an effort where all the functions of mind, speech and body are stopped in every way So it is Ayoga on account of the stopping of all movements inner or outer It is also called Yoga, because it leads on to the state of Absolute Freedom This Yoga is the shore of the ocean of worldly existence

१३

जोगा इमा तक्खणओ अकम्मी-
सन्तो सिवं पावइ मुक्कदेहो।
सेसाणि कम्माणि हि केवलम्मि
लद्धे, खणेणेव विणासपत्तो ॥

१४

हेट्ठत्थियं लाउफल जलम्मि
उब्भं जहा गच्छइ लेवणासे।
उड्ढं तहा गच्छइ सव्वकम्म-
लेवप्पणासा विमलो परप्पा ॥

१५

अयं सहावो वि मओ बुहाणं
जं जाइ कम्मावगमम्मि उड्ढं।
उब्भं वयंतो अवच्चिट्ठए सो
खणेण लोअग्गपए परप्पा ॥

१६

तओ अहो एइ न गारवस्साऽ-
भावा, न यऽग्गो अणुवग्गहत्ता।
अपेरणत्ताहि न वा तिरिच्छि
लोअस्स अग्गे ख्खु थिओ भवे तो ॥

13

This Yoga is acquired at the last moment of life by the Omniscient By means of this Yoga being in a moment destitute of all Karmas the soul relieved from the body, attains absolute freedom The Karmic forces, which remain at the time of the attainment of Omniscience, [Kevalajnāna], are completely destroyed in a moment under this Yoga

14

As the gourd which stands firm at the bottom of water, floats on the water when the dirt with which it is besmeared is cleared off, so the perfectly purified soul goes up when the plastering of moral impurity of all Karmic forces is destroyed

15

It is the nature of the soul to go up when it is free from all Karmic forces The ascending Supreme Soul at once reaches and abides in the topmost part of Loka

16

Thus the superior spirit does not descend from this plain owing to the absence of heaviness or weight It does not ascend higher for the want of auxiliary motion. It does not progress forward in an oblique direction without being assisted by initial velocity, consequently its proper abode is at the top of the phenomenal world

१७

महेसरा ते परमेसरा ते
सयंभुणो ते पुरिसुत्तमा ते ।
पिआमहा ते परमेट्ठिणो ते
तहागया ते सुगया सिवा ते ॥

१८

स ईसरो हे सुहभागधेआ !
मे माणसे होज्जउ हंसकप्पो ! ।
अमू उवाओ परमप्पलाहे
महत्तपुण्णो परिवेइअव्वो ॥

१९

आलंबणं भवइ जारिसमेरिसी खु
संपज्जए परिणई इअ सव्वणायं ।
आलंबणं परमनिम्मलवीअरागो
चे घेप्पए नणु तया किमवेक्खणिज्जं ? ॥

17

These Perfect Souls are Maheshvaras, Parameshvaras, Svayambhus, Purushottamas, Pitāmahas, Parameshthis, Tathāgatas, Sugatas and Shivas

18

O good lucky persons ! let this divine Lord be seated as a swan on your lotus-like heart, or let Him enlighten your heart like the sun Keep this constantly before your mind that this is the essential means for the attainment of the Supreme Spirit

19

It is within the cognizance of all that the soul takes within itself the form or impressions of the objects meditated upon What desires remain [unsatisfied] when the dispassionate Supreme Spirit, perfectly unsullied is resorted to ?

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

जोगस्सेणी णाम सत्तमं पयरणं
समत्तं ।

अट्ठमं पयरणं

अंतिम-सिक्खा ।

१

अणंतसत्ती खलु एस चेअणो
पवेइउं तं जयए महोदओ ।
सव्वं पयासेइ तहिं पयासिए
सव्वं तमिस्सं अपयासिए तहिं ॥

२

मोहप्पणासेण य तप्पयासणं
मोहप्पणासो वि अ तत्त-चिंतणा ।
चिंतेज्ज-को हं भव-संगमो अ को
जगं किमेअं किमिणं सुहासुहं ॥

३

तत्तावबोहप्पभवस्स जस्स
विआरणस्सऽब्भसणं न अत्थि ।
आयाणुजायस्स पिहज्जणस्स
न तस्स वेरग्गमुदेइ साहुं ॥

४

न साहुवेरग्गविवज्जिअत्ते
कल्लाण-मग्गे हवए पवेसो ।
एवं च होज्जा विहलो निजम्मो
विआरणं तेण समब्भसेउ ॥

1

This spirit is the receptacle of limitless powers Only the fortunate one endeavours to realize it When this spirit shines, all the objects are illumined and when it does not, all the objects are enveloped in darkness

2

The soul shines when infatuation is totally destroyed The destruction of infatuation results from the reflection of Truth [Tattvas] One should think of, who I am, why this worldly existence or wandering in Sansāra is, what happiness and misery are and what this phenomenal expansion is

3

True renunciation does not arise in an ordinary man who is a mere imitator and who is not accustomed to reflection, the cause of developing the knowledge of Truth

4

And no one can enter the path of absolution without real renunciation Thus human life would be wasted So one should be devoted to maintaining good thoughts [Bhāvanās]

५

एक्कस्सहावा न हि सव्वलोआ
विचित्तकम्माणुगमा भमंता ।
आउस्स-धी-सत्तिविचित्तयाए
न मग्गमेगं अरिहंति सव्वे ॥

६

समग्गसामग्गणुकूलया वि
सव्वाण देहीण न संभवेइ ।
भवंति सव्वे अरिहा न तम्हा
सामन्नओ जोगपहाहिरोहे ॥

७

कुज्जा जहासत्ति तहावि णूणं
कायव्वमप्पुन्नइमावहंतं ।
मग्गे पयाणे खणिअं पि ठाणं
चिरा वि पाविज्जइ पावणिज्जं ॥

८

चित्तस्स दोसा अवनेउमेव
धम्मस्स सत्थाणि निओइआणि ।
कुज्जा अओ कारणओ जहत्थं
किआविहिं निम्मल-भावणाए ॥

5

All people wandering [in this world] by their varied Karmic forces are of diversified natures On account of the diversity in age, intellect and power, all persons do not deserve to act in one and the same way

6

It is impossible to conceive that all embodied beings can command facility with regard to preparatory means So all do not become equally fit to practise Yoga

7

Yet one should indeed strive to exalt one's soul according to one's abilities One, though moving slowly on the right path, reaches the goal surely even after a long time

8

Religious scriptures have been propounded for the sake of the removal of mental impurities So keeping this object in view, one should perform the rituals with unsullied mind

९

धम्मस्स तत्तं हिअयस्स सुद्धी
तयत्थमेवऽत्थि अ कम्मकंडं ।
विसोहणं होइ मणस्स जा ता
किआविही पावइ सत्थयत्तं ॥

१०

नाणापयारा अवि कम्मजोगा
साहेंति सुद्धिं जइ माणसस्स ।
सव्वे वि णेआ उवओगिणो ते
तब्भेअमेत्ता कलहो न जुत्तो ॥

११

णाणाविहा कम्मविही पणीआ
णेआ अमू माणस-सोहणाय ।
एगस्स सज्झस्स हि साहणाइं
बहूणि, का तत्थ विरोह-वत्ता ? ॥

१२

विमोहवायावरणाऽऽउलम्मि
वीसुं असन्ते भव-चक्कवाले ।
लहिज्जए कम्म-बलेण सव्वं
सुदुल्लहत्तं पुण अप्प-सेअं ॥

9

Indeed, Dharma is said to be the purity of mind, for the sake of which alone religious rites are meant to be performed The fruitfulness of actions is in proportion to the purification of mind

10

Religious rites and ceremonies, even though of different kinds, should be considered to be useful if they are directed towards the purification of mind It is not meet to dispute with regard to their diversity

11

All religious rites and ceremonies have been propounded for the purification of mind And as there are various means for one and the same end, their diversity is not objectionable

12

In the phenomenal world, which is everywhere full of illusive and disturbing atmosphere, everything can be attained by activity, but the spiritual good, the most difficult of attainment, requires very great efforts

१३

देहस्स रोगाऽऽहि-उवाहि-तावा
विणासिणो अज्ज सुवे व अस्स ।
कए अधम्मायरणं चरे को ?
जं पेच्च पाडेइ किलेस-कुवे ॥

१४

उव्विग्गमंतक्करणं जईअं
संसारदावाणल-संकिलेसा ।
अमू भवं जागरिओ सुतिण्हं
कसाय-मारा निअ-रक्खणम्मि ॥

१५

मणस्स जेआ हि जगस्स जेआ
सव्वा रमा तच्चलणे लुढंति ।
न दुग्गई नावि अ दूहवत्तं
अत्तत्थ इन्दिन्दियदासभावा ॥

१६

धम्मो अहिंसा-तव-संजमत्ति
तं सेवमाणं अणपाव-छाहिं ।
पा-वीढओ ओअरिउं हरी वि
पवंदिरे पा-वडणेण सम्मं ॥

13

For the sake of this body which is to be destroyed to--day or tomorrow owing to the distress of various kinds of diseases, agonies and disturbances who would commit unrighteous actions which hurld down the doer into the obyse of misery in the next world

14

He who is really disgusted with the torments of the conflagration of Sansāra, should be wakeful with all his might to protect himself from the blows of passions

15

He who is the conqueror of his mind is the conqueror of the world The riches of the world roll at his feet The servitude to senses is the only way to degradation or misfortune

16

The nature of Dharma lies in non-injury, austerity and restraint Even Indras coming down from the foot--seat of their throne, fall at the holy feet of the saint and bow to him who adhering to the above--said Dharma, has rendered himself beyond the reach of even the shadow of sin

१७

सीलं हणंता मइलायरेहिं
नांगं परं किंतु सुवं पि भग्गं ।
मलंति, पआरिसलोलचित्ता
सजीवणं सन्तमसे खिवंति ॥

१८

असत्थयं रुन्धिउमेहमाणं
णिल्लूरिउं माणसिइ गिलाणिं ।
नहा सिलोअं परिओ ठुमेउं
बंभव्वयं अत्थि अमोह-सत्ति ॥

१९

दुहाणुपायस्स विघायणत्थं
अंतप्पसायस्स य साहणत्थं ।
माहू सुसीलायरणावलंबो
अखंडधीरेण मणोबलेण ॥

२०

चिंतत्तचित्ता सयला मणूसा
दुहं सयं कस्स निवेइऊणं ।
संतिं समीहेसि महाणुभाव !
सयं सि सक्को, भव सावलंबी ! ॥

17

Those who destroy the virtue of Brahmacharya by their misbehaviour, not only ruin their body, but their fortune also Such fickle--minded persons throw their life in terrible darkness

18

To cure physical restlessness, to dispel mental dejection and to restore reputation the observance of Brahmacharya is the most unfailing power

19

For the removal of calamities and for securing mental serenity it is necessary to observe the vow of Brahmacharya with the uninterrupted firmness of mind

20

All men are overtaken by anxiety Before whom do you wish to tell your sorrowful tale of misery for redress ? Depend upon yourself ! You are yourself possessed of ability

२१

आसज्ज मग्गं सयमेव वंकं
सरीरधारी दुहिआ भवंति ।
निक्कंटया मज्झिमपद्धई उ
सया सयायारपरायणत्तं ॥

२२

असण्हपण्णो वि चरित्तसाली
पुण्णो अ धन्नो अ सुभागधेओ ।
भयस्सहस्सावि मईअ पाडि-
प्फड्ढी वि हीणो न सयायरो चे ॥

२३

सुही दलिद्दो वि सतोसभावा
दुही नरिंदो वि अतोसभावा ।
सुक्खं च दुक्खं च जहत्थयाए
तोसे अतोसे अ मणस्स अत्थि ॥

२४

मणप्पसाओ हि सुहस्स लक्खणं
मणऽप्पसाओ पुण दुक्ख-लक्खणं ।
सयायरो एव सुहस्स कुंचिआ
फोरेज्ज ठीणं नहि अण्ण-वीरिअं ॥

21

By the deviation from the right path, embodied beings themselves invite misery The unobstructed general way to happiness is to live always a righteous life

22

A man of good character though knowing little or wanting in intellectual power, is pious, fortunate and blessed, while one of misconduct though a rival to Brihaspati in his brilliancy of talent, is of a low position or of a mean type

23

Even a poor man is happy by his contentment, while even a king is unhappy by his covetousness Really speaking contentment is the origin of happiness and covetousness, of misery

24

The comfort of the mind and its uneasiness are the characteristics of happiness and misery respectively The only key to happiness is good conduct, for constantly adhering to which one should make one's strength alive or forceful.

२५

उस्सेअफुल्लीभविउं न जुत्तं
थुणेज्ज चे तुं कइवाहलोआ ।
सक्काल-निंदा खलु संभराय-
चला विचित्तो हि जगस्सहावो ॥

२६

असूअ-डड्ढो अहिमाण-डट्टो
परत्थ लोहाऽऽहियनिट्ठुलत्तो ।
इब्भो वि दुक्खं जिअए विमूढो
आढत्त-सस्सेअउदक्कभंसो ॥

२७

सक्को भवं चे न परोवयारो
परावयारं तु न आउ कुज्जा ।
धम्मक्किआए जइ णो पउत्ती
नाधम्मकम्मायरणं तु कुज्जा ॥

२८

हिंसाइअं विस्सुअमेव पावं
पवत्तणं तत्थ न चे करेज्जा ।
होज्जा सया मज्झिममग्गगो वि
नाहे वि संसिज्झइ अप्प-सेअं ॥

25

It is not proper for you to boast or to be puffed up with pride, if some eulogize you. Honour and dishonour are fleeting as the colours of evening. The nature of the world is indeed strange.

26

Even a rich man if he be burning with jealousy, stinged by arrogance, cruel to others out of greed--if he be thus dull--witted, lives a miserable life. Such a man, indeed strives to destroy his auspicious future.

27

Never mind if a man cannot oblige others but he should not do nor tend to do ill to others. If a person cannot perform the special religious rites, he should at least refrain from committing unrighteous deeds.

28

Injury and the like are well--known as sins. If a person does not commit them and constantly adheres to the path of morality, even then he is sure to accomplish his spiritual welfare.

२९

पामाणिअत्तं ववहारसुद्धी
ओचिच्चओ संयमणं च जस्स ।
सज्जीवणं सो सुहिअ करेइ
मोक्खस्स कप्पेज्ज य विस्सबंधू ॥

३०

जाएइ अज्झप्पिअजीवणस्स
पारंभणं नायपरायणत्ता ।
मग्गाणुसारित्त-गुणेसु विण्णा
ठावीअ आइम्मि गुणं तमेव ॥

३१

सद्धाणहीणो वि परोक्खतत्ते
जिण्णासुबुद्धी गुणपक्खवाई
भवं सयायारपरायणो चे
कल्लाणभूमिं नियमेण गामी ॥

३२

दोजन्नजोगो जइ अत्थिअत्ते
तमत्थिअत्तं खलु नाममेत्तं ।
दोजन्नपुण्णा वरमत्थिअत्ता
सोजन्नपुण्णं बहु नत्थिअत्तं ॥

29

He who is possessed of honesty, purity in dealings and proper restraint, makes his life happy, and being a friend of the universe [all the beings of the world], he becomes fit for Moksha

30

Spiritual life begins with moral purity, which is laid down by the wise at first among the virtues leading to the right path--Margānusāri Gunas

31

A person, even if he does not believe in things imperceptible to senses [Paroksha Tattvas such as soul, rebirth etc], but is desirous of knowing the truth, is an admirer of the virtues of others and is intent upon observing a virtuous life, will surely be blessed with spiritual welfare

32

That theism is only nominal which is accompanied by wicked conduct Atheism endowed with meritorious conduct is far better than theism conjoined with wicked conduct

३३

न संपदायंतरकारणेण
कुज्जा मणं संकुचिअं परत्थ ।
सव्वे हि भत्ता परमेसरस्स
परोप्परं होज्जइ भाउभावी ॥

३४

न निच्छिअं किंचण कम्मकंडं
न निच्छिअं कं पि अ संपदायं ।
मोक्खस्स लाहाय वदंति संता
तल्लाहमूलं तु समत्तणे च्च ॥

३५

कसायनिग्घायणकम्मसीला
चारित्तसंसोहणदिण्णचित्ता ।
महासया कत्थ वि संपदाए
निस्संसयं मुत्तिदलं लहंति ॥

३६

धम्मस्स तत्तं परमत्थभूअं
वदंति सव्वे समभावविर्त्ति ।
जएज्ज जो तत्थ सिवं स गामी
जुत्तं न धम्मंतरवेमणस्सं ॥

33

One should not be provincial to others owing to their following another sect or religion As all are devoted to God, we should cherish brotherly attitude to one another

34

For the attainment of Absolution there is fixed neither some special mode of rites or ceremonies nor some special sect or religion but the source of its attainment lies in spiritual tranquillity or equanimity only

35

Persons belonging to any sect or religion, if they are devoted to annihilate their passions and to purify their conduct, undoubtedly obtain final emancipation

36

The real or essential principle of Dharma is unanimously admitted to be spiritual tranquillity He who strives for it will be liberated So it is improper to be adverse to other sects.

३७

णाणस्स लाहा इह भिन्न-भिन्ना
चारित्त-तत्तं पुण एक्कमेव ।
तमेव णाणस्स फलं विधेअं
न धम्मभेए विसमो हवेज्ज ॥

३८

भुञ्जेज्ज सम्मेण परो न रोसा
वेरेण वेरं समुवेइ वुड्ढि ।
बलं हि सिट्ठं भुवणम्मि पेम्मं
परप्पबोहे वि अ सूवओगि ॥

३९

अजुत्तवायस्स विसोहणं पि
अरत्त-दिट्ठेण मणेण कुज्जा ।
समस्सहावा हि महाणुभावा
सव्वत्थ, किं णाम मयंतरेसु? ॥

४०

कसायओ पाडइ संपदाय-
भत्तो वि अप्पाणमहोगईए ।
असंपदाओ वि कसायरोहा
अप्पाण-मेअं वरिअं सिरेइ ॥

37

There are various systems of philosophy, but the fundamental principle of all these is one and that is character, and this is the necessary consequence of knowledge It is improper to have a perverse attitude towards other sects

38

It is probable to make others understand with courteousness, but not with anger or impudence Hostility is excited by hostility In the whole world, love is the best of all powers Even in enlightening others it is very useful

39

Even the refutation of unreasonable arguments should be carried on without partiality and hatred The high-minded are everywhere equanimous, then what to say of their being equable towards other sects

40

A person who is subdued by passions, even though adhering to his religion, degrades his life, while a person who has subdued his passions, in spite of his not following any special sect, secures the high blessing of his soul

४१

धम्मे इणं पावयणं समाणं
गंथाण वा आयरिआण वा वि ।
धम्मस्स सिद्धी चरिअस्स सोहे
किआपबंधेहि वि नेहरा उ ॥

४२

भवंति खुद्दा वि चरित्तवन्ता
तहा दुआई वि चरित्तहीणा ।
पइट्ठिओ को वि न जाइमेत्ता
गुणा गुणीसुं हि भवंति पुज्जा ॥

४३

मणोजयणं जइणो हवेइ
बम्हो पुणो बम्हविकासणेण ।
खया य ताणेण भवेज्ज खत्तो
कायव्वकम्मे मणणा मणूसो ॥

४४

चिंतेज्ज ओअं नर-जीवणस्स
तस्सारभूआ न हु अत्थ-कामा ।
होत्ता थिरो निम्मल-आयरम्मि
कुज्जा निअं अत्तहिअप्पयट्टं ॥

41

All scriptures and preceptors are at one with regard to the definition of Dharma Dharma lies in the purification of conduct, otherwise, the religious rites prove fruitless

42

Even among the classes which are said to be low, there may be persons of good conduct, while even among the Brāhmanas there may be some who are of bad behaviour None can be considered to be superior or worthy of respect simply on account of one's birth or caste Really speaking it is the virtues that are the object of reverence

43

One becomes a Jaina by control over the mind, a Brāhmana, through the elevation of spiritual knowledge, a Kshatriya, by protecting others from danger and afflictions, and a Manushya, by the consideration of real duties

44

The aim of human life should be rightly considered Wealth and enjoyment [Artha and Kāma] are not its ideals Being steady in good conduct one should make oneself beneficent to others

४५

सग्गो वि दुक्खालयमामयाविणो
निरामओ पण्ण-गिहे वि खेलइ ।
आरुग्गमज्जं पुरिसत्थसाहणं
तं रक्खिउं संयमओ च्च सक्कइ ॥

४६

सच्छं जलं सुद्धसमीरणं च
सुसंगई सत्तिअभोअणं च ।
सच्छत्तजोगो सुइवायणं च
आरुग्गलाहाय परिस्समो अ ॥

४७

पच्चूह-संपत्थणमीसरस्स
कल्लाणभूअं सइ संविधेअं ।
झाऊण सेज्जा-समए वि सम्मं
पसन्न—अंतकरणो सुवेज्ज ॥

४८

चक्कट्टुगेणं सयढो चलेइ
जहा तहा णाणकिआजुगेणं ।
अज्झाण अप्पा पगइं करेइ
एमेव सच्छो मउरो व होइ ॥

45

To the diseased even heaven is an abode of misery, while the healthy sports gaily even in a cottage of leaves Health is highly helpful in human activities, and its acquisition and protection depend upon self-restraint

46

Pure water and air, good company, simple and wholesome [Sāttvika] food, cleanliness, reading good books and proper labour--these are the means essential for health

47

Daily pray to God in the morning, and also at the bed--time remember Him, concentrate your mind on Him, and then with good thoughts and joyful emotion, fall into sleep !

48

As a vehicle moves by the co operation of two wheels, so our soul can be elevated by the conjunction of knowledge and practice. This is the very way through which the soul becomes purified like a unsullied mirror.

४९

न देव्वयाया वह तुं इइत्तं
उत्थारओ फोरसु वीरिअं ते ।
अच्छेरभूअं सभलत्तणं तं
पावेहिसे दारिअ विग्घसिन्नं ॥

५०

नवीणविण्णाणचमक्कयाणं
न मोक्खसत्थेसु विणा विधेआ ।
चित्तप्पओगा बहवो हवेज्जा
जुत्तो न अज्झप्प-पहो तु हाउं ॥

५१

जडे वि सत्ती भणिआ अणंता
एवं च चित्ता बहवो पओगा ।
सुकोसलेहिं अरिहंति होउं
जुत्ता तओ किं जडमोहलीला? ॥

५२

नाऽऽविक्किईणं सव्वमाकिईणं
सीमऽत्थि लोए जइ मुप्पओत्ता ।
परंतु वाहम्मइ कम्म-सिट्ठी
न तेण संसुज्झइ नावि मोक्खो ॥

49

Do not be coward by resorting to fatalism, awaken your spirit by zeal, and so you will surely obtain wonderful successfulness, eradicating all obstacles

50

Those, who are wonderstruck at the miraculous success of scientific experiments, should not look askance at the scriptures of absolute freedom May the various experiments flourish, but the spiritual path should not be abandoned

51

Even the inanimate objects are believed to possess endless powers Thus wonderful events may take place by well-devised experiments But then it is not proper to be ensnared in the sportive illusion of the materialism

52

If the scientist be clever, then, there is no end to wonder-working in this world, but the existence of the Kārmic forces and Absolution is not affected by it

५३

अस्सि महामोहग-विस्सचक्के
होऊण मोहाऽऽगरिसाउ दूरे ।
सएव भव्वं सपरोवयारि-
कायव्वसंसाहणतप्परेणं ॥

५४

संसारवासम्मि निवासिणो वि
दसाइ कत्थावि महाणुभावा ।
न वीसरेज्जा खलु सज्झबिन्दुं
आयाऽऽहिमुक्खं हि रहस्समंते ॥

५५

एवं संखित्तं गदिअमिदमज्झप्पविसए
मए अप्पणेणं पि निअहिअसंसाहणकए ।
समालोएहिन्ते स-हिअ-स-यणा अप्पमवि णं
पवुद्धे तो कस्सिचण मम कयत्थत्तमहिअं ॥

53

This world is strangely attractive. Keep aloof from its infatuating attractions, and be devoted to actions beneficent to others as well as to your own soul!

54

Though living in Sansāra, men should not forget the aim and end of life under any circumstances In the end, disposition to the soul is the secret or quintessence

55

Thus I, possessed of a smattering of knowledge, have briefly described the above-mentioned subject regarding the spiritual knowledge for my good The good and sympathetic will [I believe] go through it I shall think myself to have been more successful, if some one is enlightened thereby.

इअ

सत्थविसारय–जइणायरिअ-
सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

अंतिम–सिक्खा णाम अट्ठमं पयरणं
समत्तं ।

पसत्थी ।

विज्जा-सिक्खण-धम्मिअभावपसारणगरिट्ठजत्तेहिं ।
साहिच्चिअसेवाए जगपंडिअगीअकित्तीणं ॥ १ ॥

साहिच्च-णाणजोगा अणुगहिएहिं विदेस-विण्णेहिं ।
अहिथुणिअ-वंदिआणं भत्तिप्पब्भार-णसिरेहिं· ॥ २ ॥

भारहनिवाऽहिगारिप्पणमिअआयंससाहुचरिआणं ।
उवसम-संयम-समयामुत्तीणं विस्सबंधूणं ॥ ३ ॥

लोगुत्तरपुण्णजोइ-मंगलमयतव-महेसिदेवाणं ।
सत्थविसारय-जइणाइरिअ विजयधम्मसूरीणं ॥ ४ ॥

चरणंभोरुहभिंगो सन्तकिवाभिक्खुओ समणबालो ।
काही पाइअगंथं अप्प-हिअं नायविजओ णं ॥ ५ ॥

तेसिं गुरुपायाणं पट्टधरत्ते पहाणसीसाणं ।
इइहासतत्तमइबुद्धि-विज्जाबहुहपयप्पसिद्धाणं ॥ ६ ॥

धी-तेअभासुराणं विबुहाऽऽवासयपबंधकत्तूणं ।
गुणगारवगहआणं सूरीणं विजय-इंदाणं ॥ ७ ॥
[सत्तहिं कुलगं]

I, the beggar of the grace of saints and an humble disciple of the great sage Shāstra-vishārada Jainācharya **Vijaya Dharma Suri** whose glory has been extolled by the erudite of the world for his great efforts for the propagation of the studies of Sanskrita and Prâkrita and of religious emotion, and for literary service as well, who has been eulogized and saluted out of holy reverence and pure devotion by many western learned scholars whom he has obliged by helping in their literary service and studies, whose ideal character of saintly life has been bowed to by the Nareshas and officers of India, who was an incarnation of quietude, restraint and equanimity, and who of highly magnificent grandeur was endowed with the sense of universal brotherhood and auspicious austerity,—I, **Nyāyavijaya** have composed this Prākrita work. Now Indra-vijaya Suri possessed of the greatness by virtues, is well performing his duties as the successor of the great sage Guruji,—**Indravijayasuri** who is renowned by the significant titles of Itihāsatattva-mahodadhi and Vidyāvallabha etc, who is effulgent by intellectual power and lustre, and who has written many important works useful to the learned [1-7]

अज्झत्ततत्तालोअस्स सक्कए रइअस्स मे ।
कयं रूवंतरं एयं पाइए थेव-वड्ढण ॥ ८ ॥

विक्कमओ जलनिहि-निहि-निहि-ससि-
[१९९४] वासम्मि जामनयरम्मि ।
वासावासे पुण्णे पायडिओ मे अयं गंथो ॥ ९ ॥

This Prākrita work is the change of my Sanskrita work Adhyātmatattvāloka which I had turned to Prākrita before a long time Of course, some new verses have been added to this volume [8]

This work was brought to light after the rainy season [Chaturmāsa] of the year 1994 [Vikrama Samvat], which I passed at Jāmnagar [Kathiawar] [9]

इअ

सत्थविसारय-जइणायरिअ-

सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-

मुणिनायविजय-विरइओ

अज्झत्ततत्तालोओ

समत्तो।

अ

अक्क	(अर्क)	१ સૂર્ય
अक्खंद	(आ+स्कन्द्)	દબાવવું
अक्खा	(आ+ख्या)	કહેવું
अक्खुडिअ	(अखंडित)	
अगणि	(अग्नि)	
अच्छ	(१ आस्, २ अच्छ)	१ બેસવું, २ સ્વચ્છ
अच्छेर	(आश्चर्य)	
अज्ज	(१अद्य, २आर्य ३आज्य [घृत])	
अज्झत्त	(अध्यात्म)	
अज्झत्थिअ	(आध्यात्मिक)	
अज्झप्प	(अध्यात्म)	
अड	(अवट)	ખાડો
अणज्ज	(अनार्य)	
अत्त	(१आत्मन्, २आर्त्त[पीडित])	
अत्तमाण	(आवर्त्तमान)	ભમતું, ચક્રાકાર ઘૂમતું
अत्था	(आस्था)	
अत्थिअ	(आस्तिक)	
अप्प	(आत्मन्)	
अप्पणय	(आत्मीय)	
अप्पाह	(सं+दिश्)	સંદેશ આપવો, કહેવું
अप्पुल्ल	(आत्मिक)	

अप्फुण्ण	(आक्रान्त)	દબાએલ
अब्भिडिअ	(संगत)	
अमय	(अमृत)	
अलिअ	(अलीक)	અસત્ય
अल्ल	(आर्द्र)	ભીનું
अल्लिव	(अर्पय्)	આપવું
अवअच्छ	(ह्लाद्)	ખુશ થવું
अवत्थय	(अपार्थक)	નિરર્થક
अवत्थव	(अवास्तव)	અવાસ્તવિક
अवरिं	(उपरि)	ઉપર
अवलेव	(अवलेप)	અહંકાર
अवह	(रचय्)	રચવું-કરવું
अवह	(उभय)	બે-બન્ને
अह	(असौ, अमू, अदः)	એ
अहत्ता	(अधस्तात्)	નીચે
अहिकंत	(अहिकान्त)	પવન
अहिलंख	(कांक्ष्)	ચાહવું

आ

आइरिअ	(आचार्य)	
आगरिस	(आकर्ष)	આકર્ષણ
आढत्त	(आरब्ध)	આરંભ કરેલ

आढप्प (आ+रभ्‌नुं भाव-कर्मनुं रूप) આરંભવું
आढिय (आदृत) આદરેલ, આદર પામેલ
आय (आगत) આવેલ
आय (आत्मन्)
आयंस (आदर्श)
आयर (१ आचार, २ आदर)
आयरिस (आदर्श)
आरिय (आर्य)
आलिद्ध (आश्लिष्ट) આલિંગિત, સંબદ્ધ
आलुंख (दह्) બાળવું
आवया (आपदा) આપત્તિ
आवासय (आवश्यक) જરૂરી
आविअ (आवृत) આવરાએલ
आसज्ज (आसाद्य) પામીને
आह (कांक्ष्) ચાહવું
आहिमुक्ख (आभिमुख्य) સંમુખપણું
आहिवच्च (आधिपत्य) સ્વામિત્વ

इ

इंगाल (अंगार) અંગાર
इन्ध (चिह्न)
इहरा (इतरथा) અન્યથા

૫

ई

ईसि	(ईषत्)	થોડું

उ

उउ	(ऋतु)	
उक्केर	(उत्कर)	સમૂહ
उक्खय	(उत्खात)	ઉખાડેલ
उच्छूढ	(उत् + क्षिप्त)	ફેંકી દીધેલ
उज्जु	(ऋजु)	
उत्थंघ	(रुध्)	રોકવું, રૂંધવું
उत्थार	(उत्साह)	
उद्ध	(ऊर्ध्व)	
उप्पाल	(कथय्)	કહેવું
उब्भ	(ऊर्ध्व)	
उम्मत्थ	(अभ्या+गम्)	પાસે આવવું
उम्ह	(ऊष्मन्)	સંતાપ, ગરમી
उल्ल	(आर्द्र)	ભીનું
उवक्खड	(उप+स्कृ)	પકાવવું, સંસ્કારવું
उवत्थि	(उपास्ति)	ઉપાસના
उव्विव	(उत्+विज्)	ઉદ્વેગ કરવો
उवेल्ल	(प्र+सृ)	પ્રસરવું
उस्सेअ	(उत्सेक)	ગર્વ

ऊ

ऊसव	(उत्सव)	
ऊसार	(आसार)	વેગવાળી વર્ષા
ऊसुअ	(उत्सुक)	

ए

एगवई	(एकपदी)	માર્ગ
एण्हि	(इदानीम्)	હમણાં
एत्ताहे	”	”
एत्थ	(अत्र)	
एसज्ज	(ऐश्वर्य)	
एह	(एध्)	વધવું

ओ

ओअन्द	(आ+छिद्)	છીનવવું
ओअर	(अव+तॄ)	ઉતરવું
ओआस	(१ अवकाश, २ उपवास)	
ओज्झर	(निर्झर)	ઝરણું
ओप्प	(अर्पय्)	આપવું
ओमाण	(अवमान)	અપમાન
ओयंसि	(ओजस्विन्)	બલવાન્
ओल्ल	(आर्द्र)	ભીનું
ओसिअन्त	(अवसीदत्)	સીદાતું

ओहाव	(आ+क्रम्)	આક્રમણ કરવું
ओहीर	(अप+हृ)	અપહરણ કરવું

क

कइवाह	(कतिपय)	કેટલાક
कउहा	(ककुभ्)	દિશા
कणेहुच्च	(कणेहत्य)	પૂર્ણ, આકંઠ
कम्मव	(उप्+भुज्)	ઉપભોગ કરવો
कम्मस	(कल्मष)	૧ પાપ, ૨ મલિન
करञ्ज	(भञ्ज्)	ભાંગવું
कवट्टिअ	(कदर्थित)	વિડંબના પામેલ
कसण	(कृष्ण)	કાળું
कसिण	(१कृत्स्न, २कृष्ण)	૧સર્વ, ૨ કાળું
कायव्व	(कर्त्तव्य)	
कासइ	(कस्यचित्)	કોઇનું
कासवी	(काश्यपी)	પૃથ્વી
काहल	(कातर)	કાયર
किडि	(किरि)	ભુંડ
कुच्छिअ	(कुत्सित)	નિન્દિત
कुच्छिल्ल		છિદ્ર
केद्दह	(कियत्)	કેટલું
केरिच्छ	(कीदृश)	કેવું

कोआस	(वि+कस्)	વિકસવું
कोंढ	(कुंठ)	બુંઠું-મન્દ
कोहल	(कुतूहल)	

ख

खंभ	(स्तम्भ)	થાંભલેા
खसिअ	(खचित)	વ્યાપ્ત
खुप्प	(मस्ज्)	ડૂબવું
खेडय	(क्ष्वेटक)	વિષ

ग

गग्गर	(गद्गद)	
गड्ड	(गर्त्त)	ખાડેા
गड्डह	(गर्दभ)	ગધેડેા
गत्थ	(ग्रस्त)	
गद्ध	(गर्ध)	લેાલુપતા
गरुई	(गुर्वी)	ભારે, મ્હેાટી
गव्विर	(गर्विन्)	અહંકારી
गारव	(गौरव)	
गेज्झ	(ग्राह्य)	

घ

घेप्प (ग्रहणार्थक ग्रह् નું કર્મ-ભાવરૂપ)

च

चाय	(त्याग)	
चुच्छ	(तुच्छ)	

छ

छमा	(क्षमा)	પૃથ્વી
छम्मत्थ	(छद्मस्थ)	અસર્વજ્ઞ, સરાગ
छाही	(छाया)	છાયા
छिव	(स्पृश्)	સ્પર્શ કરવો
छिहा	(स्पृहा)	
छीअ	(क्षुत)	છીંક
छीण	(क्षीण)	
छुच्छ	(तुच्छ)	
छुहा	(१ सुधा २ क्षुध्)	૧ અમૃત, ૨ ક્ષુધા

ज

जइआ	(यदा)	જ્યારે
जढ	(त्यक्त)	
जत्त	(यत्न)	
जव	(यापय्)	ગમન કરાવવું
जिअ	(१जीव, २ जित)	૧જીવ, ૨ જીતાએલો
जिण	(जि)	૧ જીતવું, ૨ જય પામવો

जीह	(लस्ज्)	શરમાવું
जुण्ण	(जीर्ण)	
जूर	(खिद्)	ખિન્ન થવું

झ

झंख	(सं+तप्)	સંતપ્ત થવું
झर	(क्षर्)	ઝરવું
झिज्ज	(क्षीय)	ક્ષીણ થવું
झुण	(जुगुप्स्)	નિન્દવું
झुणि	(ध्वनि)	

ठ

ठड्ढ	(स्तब्ध)	
ठीण	(स्त्यान)	જામેલ

ड

डक्क	(दष्ट)	કરડાયલો
डट्ठ	,,	,,
डड्ढ	(दग्ध)	બળેલ

ण

णं	(इमम्, तम्, ताम्) એને, આને
णज्ज	(ज्ञा [જાણવું]નું ભાવ-કર્મરૂપ)

ण-रूव	(ज्ञ-रूप)	ચેતનરૂપ
णव्व	(ज्ञा (જાણવું)નું ભાવ-કર્મરૂપ)	
णासी	(अज्ञासीत्)	જાણ્યું
णिउड्ड	(मस्ज्)	બુડવુ
णिज्झर	(क्षि)	ક્ષીણ થવું
णिडाल	(ललाट)	
णिम	(नि+अस्)	સ્થાપવું
णिलुस	(उत्+लस्)	ઉલ્લસવું
णिल्लूर	(छिद्)	છેદવું
णिहोड	(१नि+वारय्) (२ पातय्)	૧ નિવારણ કરવું, હઠાવવું ૨ પાડવું
णीरव	(आ+क्षिप्)	આક્ષેપ કરવો
णुमण्ण	(१ निमग्न, २ निषण्ण)	૧ મગ્ન ૨ બેઠેલ
णुव्व	(प्र+काशय्)	પ્રકાશિત કરવું

त

तइस	(तविष)	સ્વર્ગ
तण्हा	(तृष्णा)	
तप्पज्ज	(तात्पर्य)	
तरिस	(तर्ष)	તરસ
तव	(१ तपस्, २ स्तव)	૧ તપ, ૨ સ્તુતિ
तव	(त्रप्)	શરમાવું
तविअ	(तप्त)	તપેલ

तिइक्खा	(तितिक्षा)	ક્ષમા, સહિષ્ણુતા
तिण्ह	(तीक्ष्ण)	
तिण्हा	(तृष्णा)	
तित्ति	(तृप्ति)	
तिप्प	(तृप्त)	
तुवर	(त्वर्)	ત્વરા કરવી
तूर	(तूर्य)	વાજું-વાદ્ય
तूह	(तीर्थ)	

थ

थी	(स्त्री)	
थुवय	(स्तावक)	સ્તુતિ કરનાર
थूण	(स्तेन)	ચેાર
थेअ	(स्तेय)	ચેારી
थेण	(स्तेन)	ચેાર
थेरिअ	(स्थैर्य)	સ્થિરતા
थेव	(स्तोक)	અલ્પ
थोर	(स्थूल)	

द

दइन्न	(दैन्य)	
दंतावल	(दंतावल)	હાથી
दरिअ	(दृप्त)	ગર્વિષ્ઠ

दाणि	(इदानीम्)	હમણાં
दारिसणिअ	(दार्शनिक)	
दाव	(दर्शय्)	બતાવવું
दिण्ण	(दत्त)	આપેલું
दिहि	(धृति)	ધૈર્ય
दीहर	(दीर्घ)	લાંબું
दुआइ	(द्विजाति)	બ્રાહ્મણ
दुम	(धवलय्)	ધોળવું
दू [दवामु]	(दू)	દુઃખી થવું
दूम	(दावय्)	સંતાપ ઉપજાવવો
दूहव	(दुर्भग)	દુર્ભાગી
देर	(द्वार)	
देव्व	(दैव)	

ध

धणिअ	•	અત્યન્ત
धारी	(धात्री)	પૃથ્વી
धिज्ज	(धैर्य)	
धिप्प	(दीप्)	દીપવું
धीर	(धैर्य)	
धूआ	(दुहितृ)	પુત્રી

न

निअ	[दृश्]	જોવું
निअत्त	[निवृत्त]	
निपंसण	[नृ-पांसन]	નરાધમ
निम्मव	[निर्+मा]	બનાવવું, કરવું
निव्वल	[निर्+पद्]	નિષ્પન્ન થવું, બનવું
निसुट्ट	[निपातित]	પાડેલ
निहित्त	(निहित)	સ્થાપિત, મૂકેલ
नीरंजण	(भंजन)	નાશ કરવો

प

पईइ	(प्रतीति)	
पउत्ति	(प्रवृत्ति)	
पंसु	(१ पर्शु, २ पांसु)	૧ કુહાડો, ૨ ધૂળ
पच्चल	(प्रत्यल)	સમર્થ
पच्चूह	(प्रत्यूष)	પ્રભાત
पच्छ	(पथ्य)	
पज्जर	(कथय्)	કહેવું
पडंसुआ	(प्रतिश्रुत्)	પ્રતિજ્ઞા
पडिअग्ग	(अनु+व्रज्)	અનુસરવું
पडिसा	(शम्)	શાન્ત થવું
पणाम	(अर्पय्)	આપવું

पप्प	(प्राप्य)	પામવા જોગ
पब्भार	(प्राग्भार)	ભારે બોજો
पयल्ल	(प्र+सृ)	પ્રસરવું
परंमुह	(पराङ्मुख)	વિમુખ
परक्क	(परकीय)	પારકું
परिविक्त	(परिवृत्त)	બદલાયેલ
परोप्पर	(परस्पर)	
पलिविअ	(प्रदीपित)	બાળેલ
पलोट्ट	(पर्यस्त)	ફેંકેલ-પાડેલ
पवण	(१ प्रवण २ पवन)	૧ પ્રવીણ ૨ પવન
पव्वाय	(म्लै)	મ્લાન થવું
पहाण	(१ प्रधान, २ प्राहण)	૧ પ્રધાન, ૨ નાશ
पहुप्प	(प्र+भू)	સમર્થ થવું-શકવું
पाइअ	(प्राकृत)	પ્રાકૃત ભાષા
पाउस	(प्रावृष्)	વર્ષાઋતુ
पागय	(प्राकृत)	પ્રાકૃત
पाडिवया	(प्रतिपद्)	
पाडच्चर	(पाटच्चर)	ચોર
पाडिप्फद्धि	(प्रतिस्पर्धिन्)	પ્રતિસ્પર્ધી
पायड	(प्रकट)	
पार	(प्राकार)	કિલ્લો
पारकेर	(परकीय)	પારકું
पा-वडण	(पाद-पतन)	પગે પડવું

पा-वीढ	(पाद्-पीठ)	
पावासु	(प्रवासिन्)	પ્રવાસી
पासु	(पांसु)	ધૂળ
पासुत्त	(प्रसुप्त)	સુતેલ
पिक्क	(पक्व)	પાકેલ
पिच्छी	(पृथ्वी)	
पिसल्ल	(पिशाच)	
पिह	(पृथक्)	અલગ
पिहड	(पिठर) ભાજન-વિશેષ,થાલી	
पुध	(पृथक्)	અલગ
पुरा	(पुर्)	નગરી
पेऊस	(पीयूष)	અમૃત
पेरंत	(पर्यन्त)	
पोम्म	(पद्म)	કમળ
पोम्मा	(पद्मा)	લક્ષ્મી
पोरिस	(पौरुष)	પુરુષાર્થ

ब

बप्फ	[बाष्प]	१ આંસુ, २ ઉષ્મા
बाहा	[बाहु]	હાથ
बहुत्त	[प्रभूत]	બહુ

मणुण्ण	(मनोज्ञ)	મનોહર
मल	(मृद्)	મસળવું-ચગદવું
मह	(कांक्ष्)	ઇચ્છવું
माउक्क	(१ मृदुक, २ मृदुत्व)	
मिच्चु	(मृत्यु)	
मिलाअ	(म्लै)	મ્લાન થવું
मीसालिअ	(मिश्र)	મિશ્રિત
मुंढ	(मूर्धन्)	મસ્તક
मुण	(ज्ञा)	જાણવું
मुरुक्ख	(मूर्ख)	
मेरा		મર્યાદા
मेल्ल	(मुच्)	મેલવું-મૂકવું
मोरउल्ला	(मुधा)	વૃથા
मोसा	(मृषा)	અસત્ય
मोह	(१ मोघ, २ मयूख)	१ વ્યર્થ २ કિરણ

र

रग्ग	(रक्त)	રંગાએલ, રાગી
रण्ण	(अरण्य)	
रयण	(१ रत्न, २ रचन)	२ રચના
रस्सि	(रश्मि)	કિરણ
रा-उल	(राज-कुल)	

रायंस	(राजांस)	ક્ષયરોગ
रिंस	(प्र+विश्)	પ્રવેશ કરવો
रुक्ख	(वृक्ष)	
रुण्ण	(रुदित)	૧ રોએલ, ૨ રોવું
रोर	(रोर)	રંક

ल

लाउ	(अलाबु)	તુંબડી
लिच्छ	(लिप्स्)	મેળવવા ઇચ્છવું
लुअ	(लून)	કાપેલ
लुक्क	(रुग्ण)	રોગી
लुढ	(लुठ्)	આળોટવું

व

वंक	(वक्र)	વાંકું
वंदारय	(वृन्दारक)	૧ દેવ, ૨ મુખ્ય
वच्च	(१ कांक्ष् २ व्रज्)	૧ ઇચ્છવું ૨ જવું
वच्छ	(वृक्ष)	
वज्जर	(कथय्)	કહેવું
वड्ढव	(वर्धय्)	વધારવું
वणे		નિશ્ચયાર્થક અવ્યય
वम्फ	(कांक्ष्)	ઇચ્છવું

वम्मह	(मन्मथ)	કામ
वलग्ग	(आ+रुह्)	ચઢવું
वह	(व्यथ्)	પીડિત થવું
वहा	(व्यथा)	પીડા
वाउल्ल	(व्याकुल)	
वायाय	(व्यादाय)	(મ્હોં) ફાડીને
वार	(द्वार)	
वारण	(व्याकरण)	
वास	(वर्ष)	૧ સંવત્સર, ૨ વરસાદ
वासा	(वर्षा)	વરસાદ
वाह	(व्याध)	શિકારી
वाहम्म	(व्या+हन् નું ભાવકર્મરૂપ)	
वाहित्त	(व्याहृत)	કહેલું–ઉક્ત
वाहिप्प	(કથનાર્થક व्या+हृ નું ભાવ-કર્મ-રૂપ)	
विअणा	(वेदना)	
विइण्ह	(वितृष्ण)	તૃષ્ણારહિત
विउड	(वि+नाशय्)	નાશ કરવો
विज्ज	(वीर्य)	
विड्डा	(व्रीडा)	લજ્જા
विढत्त	(अर्जित)	ઉપાર્જિત
विढव	(अर्ज्)	ઉપાર્જન કરવું
विण्णि	(द्वौ. द्वे)	બે

वित्त	(वृत्त)	૧ આચરણ, ૨ થયેલ
विद्दाय	(विद्रुत)	વિનષ્ટ
विरा	(वि+ली)	વિલય પામવો
विलया	(वनिता)	
विलिअ	(व्यलीक)	અસત્ય
विसंठुल	(विसंस्थुल)	વ્યાકુલ, અવ્યવસ્થિત
विसढ	(विषम)	
विहल	(विफल)	
विहा	(वृथा)	
विहूण	(विहीन)	
विहोडण	(ताडन)	
वीसर	(वि+स्मृ)	વિસરવું
वीसुं	(विष्वक्)	ચારે તરફથી
वुंदारय	(वृन्दारक)	૧ મુખ્ય ૨ દેવ
वेण्णाणिअ	(वैज्ञानिक)	
वेरग्ग	(वैराग्य)	
वेसरिस्स	(वैसदृश्य)	વિલક્ષણતા-વિચિત્રતા
वोसट्ट	(विकसित)	વિકાસપ્રાપ્ત

स

सइ	(सदा)	
सइअ	(शयित)	સુતેલ

सइर	(स्वैर)	
संकल	(शृंखल)	સાંકળ
संग	(शृंग)	શિખર
संझा	(संध्या)	
संनाम	(आ+दृ)	આદરવું
संपाउण	(संप्र+आप्)	સમ્યક્ પ્રાપ્ત કરવું
सक्कय	(संस्कृत)	
सक्कार	(संस्कार)	
सक्काल	(सत्कार)	
सक्किइ	(संस्कृति)	
सज्झ	(साध्य)	
सज्झस	(साध्वस)	ભય
सढिल	(शिथिल)	
सणिअं	(शनैस्)	ધીરે
सण्ह	(सूक्ष्म)	
सत्थ	(१ शास्त्र, २ शस्त्र, ३ स्वस्थ, ४ स्वास्थ्य, ५ सार्थ, ६ शस्त)	
सद्धिं	(सार्धम्)	સાથે
सप्प	(स्वात्मन्)	સ્વાત્મા
सभल	(सफल)	
समत्त	(१ समस्त, २ समाप्त)	
समाउस	(समा+क्रुश्)	આક્રોશ કરવો

समुह	(सम्मुख)	અભિમુખ
सर	(१ शर, २ स्मर, ३ सरस्, ४ स्वर)	૧ બાણ. ૨ કામ, ૩ પાણી–તળાવ, ૪ સ્વર
सरण	(१ स्मरण, २ शरण)	
सरय	(शरद्)	શરદ્ઋતુ
सस्स	(शस्य)	૧ પ્રશસ્ય, ૨ ક્ષેત્રગત ધાન્ય
सामच्छ	(सामर्थ्य)	
सामज्ज	(साम्राज्य)	
सारव	(समा+रच्)	રચવું, ઠીકઠાક કરવું
सिणिज्झ	(स्निह्)	સ્નેહ કરવો
सिन्न	(सैन्य)	
सिमिण	(स्वप्न)	
सिर	(सृज्)	સર્જવું–રચવું–કરવું
सिलिट्ठ	(श्लिष्ट)	સંયુક્ત
सिविण	(स्वप्न)	
सिह	(स्पृह्)	ચાહવું
सीस	(कथय्)	કહેવું
सीस	(१ शीर्ष, २ शिष्य)	૧ મસ્તક ૨ શિષ્ય
सुंदेर	(सौन्दर्य)	
सुकिल्ल	(शुक्ल)	
सुक्ख	(शुष्क)	
सुज्ज	(सूर्य)	
सुण्ह	(सूक्ष्म)	

सुवे	[श्वस्]	આવતી કાલ
सूअ	[सूत]	સારથિ
सूरिस	[सुपुरुष]	
सूहव	[सुभग]	સૌભાગ્યવાન્
सेज्जा	[शय्या]	
सोअमल्ल	[सौकुमार्य]	સુકુમારતા
सोण्डीर	[१ शौण्डीर, २ शौण्डीर्य]	
	૧ પરાક્રમી ૨ પરાક્રમ	

ह

हक्कार	[आ+कारय]	બોલાવવું
हलुअ	[लघुक]	લઘુ
हस	[ह्रस्]	હ્રાસ પામવો–ઘટવું
हित्थ	[त्रस्त]	ભયભીત, ત્રસ્ત
हिसीअ	[हृषीक]	ઇન્દ્રિય
हेट्ठ	[अधस्]	નીચે

